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## *Experiences of Itinerating in India.*


By KATE A. HILL, Missionary to India. Present address Newton, Iowa.


AS I begin to think of itinerating in India my mind is filled with thoughts of camels and camelmen, tents and boxes, mud villages and fragrant fields of mustard, green fields of wheat, cotton fields filled with gayly dressed women and girls, sugar-cane mills; long, hot sandy roads and canals and jungles, a flock of ducks here and a herd of deer there; rude men, saucy children, frightened women and barking, biting dogs; the long, hard journey on "moving day," the lonely Christmas, the coming of home mail, the occasional visitor, the kind reception by village Christians, the encouraging progress they have made, the friendly villagers and the unpleasant reception of unkindly folk. These and many, many other memories crowd one another. Of which shall we write?

Camels and watchmen are the first things we need to start out with. The camels carry our tents and provisions and the watchmen are to help load the camels, pitch the tents and watch at night to keep out the village thieves and dogs. Thieves *may* exist in every village, but dogs *do* exist—dogs that apparently do not belong to anybody, but are scavengers of the village. Dirty, unkempt, repulsive looking animals they are and have an unpleasant way of finding out that there is something to eat in the missionaries' tent. So we keep the watchmen to keep out these dogs, and some times we stay awake ourselves to keep the watchmen awake; for it is not pleasant to wake up at night with a dog in your tent who does not belong to anybody.

Having engaged the camels with their keepers and the watchmen, the next thing is to get them together the same day. "Never do today what can be put off until tomorrow," seems to be their motto, which "tomorrow" is always a long ways off. The usual method is to tell the owner to bring his camels about three days before you really want them, and then he promises to come three days before you ask them to come, but generally arrives about three days to a week after you expect them. "Never hurry in getting off to camp." No doubt it was this sense of plenty of time for everything that our Punjabi brother possesses which inspired Rudyard Kipling (our Indian poet) to write:

Now it will not do for the Christian
To hustle the Aryan brown;
For when the Christian riles,
The Aryan smiles,—

He weareth the Christian down.
And the end of the fight
Is a tombstone white,
With the name of the late deceased,
And an epitaph drear:
"A fool lies here
Who tried to hustle the East."

At last camels and watchmen have arrived in sufficient numbers to start out. They might all be present, but I do not now recollect that such a start was ever made.

Tents, poles, boxes, etc., having been made ready are now loaded. Every man present first tells how he thinks the load should be put on. It is the other side of the world in India, so it is the men who talk all at once there. After sufficient length of time it is finally settled by the missionary appearing on the scene and directing the loading of the camels, and by the time the last camel is loaded the first camel very often has thrown his load, and so they begin again. Now they are off—surely a strange procession. A man leads the first camel; the second is tied to the tail of the first, etc. Buckets, baskets, an axe to chop wood, a maul to pound down the stakes of tents, and many other articles are swinging here and there. A stove-pipe sticks out here and the leg of a chair or table there, a bath tub and tin cans for water adding a merry jingle as they move along. One watchman carries a lantern, another leads the cow, if there is a mission baby in the camp, and the servants, each calling goodbye to their families and friends, bring up the rear.

The missionaries now gather up the few small things always left: a lunch basket, for on "moving days" we always have a picnic dinner; a water bottle, etc. Then the pictures, carpets and furniture must be looked after that white ants may not eat them up before our return. The letter that was being written for the home mail, or it may be an article for some church paper on the needs of our field, which the missionary was writing when called out to direct the loading of the camels, must be finished; a few last directions to the gardener and keeper of the house, to the school teacher and matron who will look after the little boarding and day school during our absence in camp, a last word to the Bible woman, and it may be a call on some sick Christian, and with a sigh of relief we find ourselves really off. We have only a short

View of village.

distance to go, but it is usually nearly dark when we find ourselves at our camp, and fortunate are we if we find the tents pitched and ready to be put in order.

I recall once having missed directions, and losing my road failed to find the village where the camp was. I stopped to inquire the way and the head-man of the village invited me to stay all night. Reluctantly I consented, for as I was alone with the servant I hesitated about taking the ride back to the house. They gave me the best room in the village, a room about 12 x 14 feet, with no windows and one door. The mother of the head-man came to see me and to sleep in the same room for company and protection. They fed the servant and horse and after some time brought me a dinner of wheaten bread and mustard greens; then I went to bed and to sleep. Some time later a knock came on the door and I asked "Who's there?" The reply came, "The women of the village." "What do you want?" "We want you to wake up. We have been busy cooking for our husbands and now they have gone to bed and we want you to wake up and tell us the story of the man born of a virgin, for *we have not heard.*"

Ah! one of my joyful experiences is to record how I opened my Bible and read to them the old, old Story, which is ever new to them, of the man born of a virgin. Did it pay to be sitting there alone in a little mud room with the mustard oil lamp to tell those dear women of Jesus?

Our camp beside the mud village is a little white village of its own. Soon we feel at home and even the horse and cow grow accustomed to their new places. We try to visit all the villages where we have Christians living, at least once a year. In some of the older districts this is accomplished, but not always out in the "New West," where our people move about. These village Christians look for us, and our coming to their village is the event of the year.

Camp scene.

The women and children are gathered together and examined on their knowledge, that we may teach on some definite plan. If a school has been carried on, we examine what has been taught by the teacher; for he is expected to not only teach the boys and girls to read, but to teach Bible knowledge to the older people. How the one who has learned best delights to exhibit her knowledge, and how proud the others are of her! Even the non-Christians gather around in pride that one in their village is so clever. During the day other villages near by are visited and announcement is made where

the camp will be the following Sabbath and all invited to attend.

I remember that in many of these villages we had warm personal friends who watched for our coming. It was not unusual to be told by some woman that she had told her husband yesterday that we would soon be coming, or had dreamed of us the night before. Sometimes a chicken, or a bucket of milk, a few eggs, or straw or wheat for our horse, were sent to our tent to show their appreciation of our coming. One head-man gave us and our servants a dinner one night and explained to us how during the year he had been very sick and had vowed that if he were spared he would feast the missionaries on their next visit.

Moving in Camp.

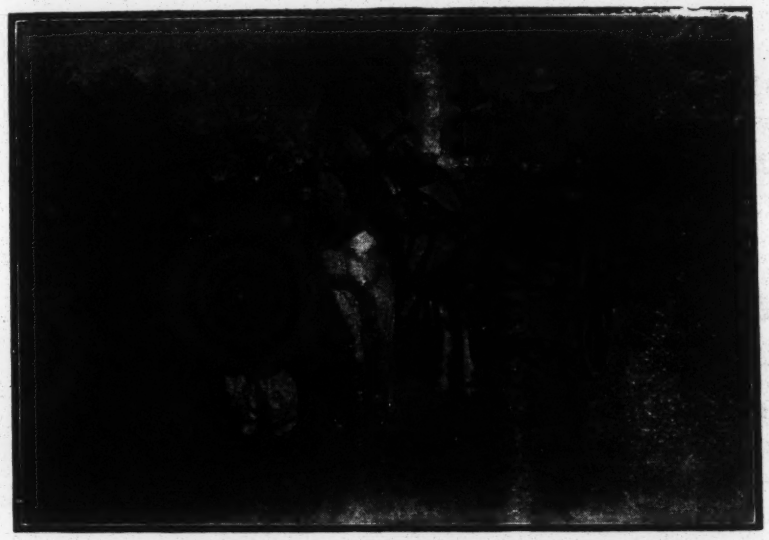
The evenings were always occupied with church services. After the evening meal, when the weary farmers had returned from their fields, their oxen fed and their own dinners eaten, they would gather about a bonfire built out in the midst of the court. The missionaries and the evangelist or catechist, who is always with us, would leave their tents and with the lantern to light the way, and a good stout stick to keep off the dogs, would soon join the circle about the fire. On one side would be a bed for the Sahib and helpers, and on the other side another bed for the Miss Sahibas, blankets and mats being spread down for the women and girls at their feet. Some leader among them would rap at the doors to arouse some lazy one who had gone off to bed. Slowly the congregation gathers and singing of the Punjabi *bhagans* begins. If the congregation were larger than usual, a cow is removed farther to one side, for one must feel on friendly terms with those near. But the light and the singing bring out another class of hearers we would gladly dispense with, i. e., the village dogs. Sometimes there is some doubt as to which will succeed in drowning out the voice of the other, the preacher or the dog. But some small boy with a stick usually drives the dog beyond the wall. Sometimes some of the Mohammedans or Hindus wander down to listen and to see.

The service usually takes the form of an exhortation to them to be steadfast and true in their Christian life and in teaching. Cases of discipline are often brought up, quarrels settled, and parents urged to send their children to school. Candidates for baptism are some-times

brought forward and parents make known that on Sabbath day they want their "newest" baby baptized.

In the centers where our village Christians lived I remember some very pleasant Sabbath days. Congregations representing several villages would gather together. Sometimes we had the Sabbath-school first, the classes gathered in this tent and under that bush, while onlookers from the village were always plentiful. A large tent was used for the congregation, all sitting on the ground. A village collection, with its piles of different grain, its few copper and small bits of silver, is always interesting.

"Moving day," when the camp is astir at 5:30 or before, and the tents down by the rising of the sun, comes about twice every week and is both interesting and tiresome. Sometimes a camel falls and a broken bed or bottles in the provision box are the result. I recall a few moving days when the wrong road was taken, or the march longer than was calculated on, so that the sun set while we still waited for our tents to be pitched.



Ready for a drive out. "Douglass," the familiar horse.

The first visit to a village always creates interest. We are objects of curiosity and the village boy first makes our acquaintance. He goes back to his village and talks of the wonderful white woman: how she speaks his language and has medicine for his eyes and sore fingers and toes. Other visitors ollow with perhaps an invitation into the village to visit some purdah woman who is forbidden by husband and custom of caste to visit us. A bed covered with white (not always clean) is given us for a seat, and then the women, in great numbers sometimes, gather about us. I am sure the proverbial boy cannot ask more questions than the Punjabi woman. She asks about father, mother and all our relatives; about our clothes, if we made them ourselves, what they cost and why we wear so many; asks why our faces and hands are white; asks about our husbands, and *why* we who are *single have none!* After their curiosi y is satisfied we ask them to listen to us and sing some Psalm or read some Bible story, tell them why we have come, and of our Saviour who is also their Saviour.

I recall a few villages where such crowds gathered during our first visits that teaching was well nigh impossible, but we were sure to make friends to receive us when we came again. Not always, however, were we welcome visitors, and some strict Mohammedans sometimes would tell us we were not wanted in their village; that their religion was for them and ours for ourselves. During the cotton season some of our best hearings were at the road side where the women came out and sat down to rest as we told them our story.

Time forbids the many interesting things that might be told concerning our medicine box; for eye medicine, cough mixtures, quinine, Dover's powders, Epsom salts and salves of different sorts which were always with us. Many applicants would come every day for help, quinine and Epsom salts being favorites.

One missionary tells of giving quinine one year, and the next year the woman showed her a fine baby boy, and many other women begged for the "white medicine" that she might likewise be blessed.

The itinerating season is from November until March and is our busiest season. This is our finest weather and the cool days and nights make us forget the long hot days of an India summer, and every working hour is full. It seems all too short, and when the high winds of March cause us to seek shelter from the heat and dust in our house, it is with regret that we turn our faces thitherward. Realizing that while many village Christians have been cheered and encouraged by our winter's work, and many who before had not heard were told of the world's Saviour, yet we deeply felt there remaineth very much land to be possessed. But city work and schools soon claim our attention and our hearts go out in love and sympathy for the village worker and his people, and especially for those where there is no teacher or worker. What would your spiritual life be if you could neither read nor write and only heard a sermon *once* a year?

While hundreds of villages are visited each year, what of the thousands unreached who have not heard of "that man born of a virgin." Some day we will enter the presence of our King and beside us may stand a Punjabi brother or sister who will say, "I have never heard." Who will then have cause to be ashamed in His presence? Will it be the missionary to whom it is a physical impossibility to reach each village in her allotted field, or will it be the great church at home which has failed to hear the cry, "180 or more" that the people of the Punjab may at least hear of that Man born of a Virgin?"

# *The Educational Situation in India.*

By Rev. W. B. Anderson, Rawal Pindi, India, present address, Lancaster, Pa.

EDUCATION is often called the hand-maid of religion. This expresses the thought that education is not so great a thing as religion, but that it is a great helper of religion. It does not, however, express fully the relation between religion and education. Christian education is the necessary product of Christian religion. The church does not stand long in its place until the school springs up beside it. It is not to be wondered at, then, that education should play so large a part in the Christian missions of every country. Missionaries always feel that the education of the Christian community, from the teaching of the alphabet of the common vernacular to the development of the highest powers of thought, is a matter for deepest concern in the establishment of a church that will grow and propagate itself. For discussion, three great divisions might be made in this subject: 1. Common School Education; 2. Higher Education; 3. Industrial Education.

1. You can easily see how a large part in the educational effort of the mission must be exerted in common school education, when you remember that less than five per cent. of all the people in our country can read and write, and that of the great mass of this less than five per cent. live in large cities. Can you imagine what your intellectual condition would be if all that you ever had read in books, or that ever you had heard from books, were swept from your memory, and the only substitute given to you were some senseless jingles about stars, and idols, and demons, and charms, and some obscene stories about unchaste gods and goddesses? This is the intellectual state of the people to whom we bring the great

gospel of Jesus Christ. It is not an uncommon thing to find a large gathering of Christians from three or four villages, not one of whom can read a word. It does very well to teach them that they must not repeat the jingles and charms, and that they must neither listen to nor tell the stories, but if we take these things away we must give them something in their place. Nature abhors an intellectual vacuum as much as she does a physical one.

One of the first great cares, then, is to teach the children of these ignorant people to read. Just as fast as possible schools are being established through the villages where there are Christian people, and every effort is being made to induce the Christians to send their children to the schools. At first it was difficult to get the low caste converts to send their children to the village schools, as they would say that they needed what the boys could earn, and would ask "Anyhow, what is the use in teaching cattle to read?" Now they are getting more anxious to have their children taught, and many villages in every district are clamoring for schools.

The Urdu language is almost perfectly phonetic, and can be reduced to a system in which the natives of India may learn to read very rapidly. Mr. Cummins has, at the expense of much labor and pains, made a primer on the phonetic system for use in the schools. It should be possible to teach a bright child to read by this system in a few months. The object of these village schools is to teach the children to read enough that they may be able to read their Bibles, and to count enough to carry on their simple business operations.

If in any of the village schools a boy or girl is found who is particularly promising, he or she is sent to one of the primary schools established in one of a number of centres, to be taught further. Here they still receive elementary instruction up to what we would know as the grammer grade at home. Then if they still prove to be promising pupils they are sent up to either the boys' or girls' school in Sialkot.

These schools in Sialkot are grammar and high schools. One is south of the city, and is entirely for girls, and the other is three miles distant, north of the city, and is entirely for boys. It is to these two schools that the missionaries look for spiritual forces that are to evangelize the Punjab. There are about 150 in each school, and every effort is made to make them the best possible men and women, spiritually and intellectually. They have their own Sabbath-schools and prayer-meetings, and they are taught the Bible regularly every day in the classes. Then they have to pass all the regular government examinations when they pass from one grade to another. From these schools have passed out pupils who are already doing mighty things for God in the Punjab.

Besides these schools for Christian pupils there are several grammar schools and three large high schools under the direction of the mission for the education of non-Christian boys. In these schools thousands of non-Christian boys are studying, and every one of them is receiving regular instruction in the Bible every day. These schools are maintained as an evangelistic effort to reach the boys studying in them. The great problem in these schools, and in our Christian schools also, is the paucity of Christian teachers. Many of the teachers in our Christian schools are non-Christian, while most of the teachers in the last named class of schools are not Christians. The Bible is taught to every pupil every day by a Christian teacher, and a faithful missionary is doing all he can in connection with each school to bring the boys to the light; but with a staff of teachers who are unbelievers it is difficult to have a Christian atmosphere in a school. One of the great educational problems in the India mission at the present time is how to man her schools with Christian teachers.

2. If a boy is even up to the medium standard when he has finished the grammar school he has no trouble in securing employment at a salary that is about twice that of the laboring man. Then if he goes two years longer and finishes the high school course he can easily secure employment at a salary equal to about four times that of the laboring man. If he should be able to go on and take his B. A. degree he can easily secure employment at a salary about ten or twelve times that of the laboring man, and may hope to rise rapidly to a salary twenty-five times that of the laboring man, or even to double that salary and more.

You may be able to understand from the above the sharp competition there is in the market of educated men and women in India. It is not an easy thing to command the services of even the boys and girls whom we have educated during years of patient effort. There is such a demand for educated men in government service, and in schools, that there are many temptations to every young person when educated not to enter distinctly Christian service. There seems to be a particularly great demand for Christian young men, and we are all glad that there is such a demand; but it makes the supplying of our own needs much more of a problem.

In India there are two kinds of schools supplying this higher education. There are the government schools, established and supported by the government, and then there are the colleges of the different sects, established by those of the different religions, and at least partly supported by them, and often partly supported by the government. In the government there is no religion taught. The government has pledged itself not to interfere with the religion of any one, and so at the very time when it might do most for the young man, religion is left out of his life, with the result that he generally becomes careless about religion, and often he becomes an open atheist. Under such conditions it is necessary to maintain a Christian college in at least every province. In the province of the Punjab there are now three Christian colleges. One is of the church of England, one of the American Presbyterian, and one is our own Gordon college in Rawal Pindi.

Now, from among the Christian boys, only the most promising and deserving are sent on for a college course. This course is very trying and very severe. At the end of the Sophomore year there is a government examination, failing to pass which the candidate cannot go on into the Junior class, and then at the end of the Senior year there is another examination, failing to pass which the candidate cannot take his degree.

There is great need of higher education that we may have an educated ministry. If ever there was a loud call for a well trained, well equipped ministry, it is in a country where the church is in its beginning. It is these men, and not the missionaries, who are going to be largely responsible for the bent of the church in India. These men who are being trained for our ministry have more to do with the shaping of the new India than any other class of men in India, and we owe it to India to make them the best we can.

Then there is the educated teachers of whom I have just written above. The opportunities for educated men who are willing to teach are almost limitless in the Punjab.

Then there is a call at present for men to make a Christian literature of India. This work is simply in its very first beginning now, and much of the converting of India, and the building up of the church, depends upon the literature that will be produced for the Christian community to read. In English we have great stores of Christian thought which are shut up to those who do not know our language. To find access to these a man must be able to read with ease and with appreciation. Already some of our finest books have been translated, but

the reading of the man who reads only Urdu is very limited indeed. Here is a wide field for culture.

All men who secure a higher education will not be fitted to enter any of these callings, and some of them would not do so if fitted for it. Some of them will enter other walks in life, and it is well that it should be so. We need Christian judges, and doctors, and business men in India. Where there is now only corruption and greed, we want men who can live out the life of Jesus Christ, that Christianity may be proven a fact and not only a theory.

We want higher education for our Christian youth, and we want the very best there is to give them. When any one objects to the education of our Christian young men and women as not being a legitimate part of mission work, he is taking a narrow view of the field and its needs.

3. Industrial education is the last of all our education in the India mission to be developed; but it is not now the least of our concern and care, by any means. Perhaps there are two great reasons why the establishment of industrial schools in India is necessary at the present time.

One of the reasons is that a great number of our Christian boys are from the low caste people. The people are in practical bondage to the farmers of the country. They do all the work of the lowest and filthiest kind, and are expected to live like scavengers, almost on what they can pick up or steal. They are generally deeply in debt to the farmers, and the farmers like to keep them bound with such bonds to them. Now the great problem is how to raise these boys to something better. The trades in India all run in castes, as do the different lines of commerce and the professions. You cannot take a Christian boy and send him to a carpenter shop to learn to be a carpenter, nor to a weaver to learn to weave, for the men in these trades will not teach them. By establishing a school in which the trades are taught, the boys from the depressed classes can be introduced to these trades, and they can be taught them in the newest way and with the best tools, so that they can enter into successful competition with the caste tradesman. A village weaver cannot hope to earn more than four or five annas a day, working hard, while a boy taught on the improved hand loom in our Industrial Home can earn three or four times as much. It is not possible for our Christian workmen to live decently in families on the wages of the heathen who live on the patriarchal plan, and so there is a problem of higher wages that is being solved, too.

Another reason for the schools is, to teach Indians the dignity of labor. In India it is considered a great disgrace to do any manual labor, and so there has been a great rush of young men to professions and civil service appointments, while trade and commerce are looked down upon. India is now entering upon a new era, and it is the time for the Christian community to put itself at the very front of this era by being the first to discover that it is an honor to use the hands in labor. The Industrial schools are here performing a unique service that could not be performed by any other agency.

We have two industrial schools. One is at Gujranwala, and is for boys; the other is at Pasrur, and is for girls. The mission has taken great pains in selecting superintendents for these schools who are especially fitted for the positions, and are striving in every way to increase the efficiency of the schools.

This is something of the present situation in the educational branch of our work in India. It is recognized as one of the mightiest factors in the evangelization of the 5,000,000 people entrusted to us as a denomination in India.

2. If a boy is even up to the medium standard when he has finished the grammar school he has no trouble in securing employment at a salary that is about twice that of the laboring man. Then if he goes two years longer and finishes the high school course he can easily secure employment at a salary equal to about four times that of the laboring man. If he should be able to go on and take his B. A. degree he can easily secure employment at a salary about ten or twelve times that of the laboring man, and may hope to rise rapidly to a salary twenty-five times that of the laboring man, or even to double that salary and more.

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# Medical Work

## An Open Sesame to the Spiritual Life of the Native People of India.

By Mrs. A. E. McClure, of Rawal Pindi, India; present address, New Wilmington, Pa.

"He is a path, if any be misled;
He is a robe, if any naked be.
If any chance to hunger, He is bread;
If any be a bondman, He is free;
If any be but weak, how strong is He!
To dead men, life is He; to sick men health;
To blind men sight, and to the needy wealth;—
A pleasure without loss, a treasure without stealth"

—See Matt. 25: 31–40.

THERE is certainly a vital connection between the healing touch of Christ and the heart aroused by that touch to saving faith. Will not each one for herself study carefully and prayerfully *all* of Christ's miracles of healing. A sound mind in a sound body can understand more readily, the heart will respond more quickly to the wooing of the Holy Spirit. It is not that the healing bribes the man or woman to listen, although many hear in our hospitals who would not otherwise hear; but it is a method endorsed by our Master for bringing the Holy Ghost into contact with souls.

"By this shall all men know ye are my disciples, if ye have love one to another." When the heart is true to God, filled with love, this is lived out in a life of helpful sympathy. Medical care is love in action.

"He's true to God who's true to man wherever wrong is done;
To the humblest and the weakest 'neath the all-beholding sun.
That wrong is also done to us, and they are slaves most base,
Whose love of right is for themselves, and not for all their race."

### Opportunity of the Woman Physician.

#### (a) *As a Door Opener.*

The medical missionary has access to places and homes closed to others. The church mission tried three times to enter Kashmir and failed. Then a medical missionary was sent, Dr. Elmslie, and he gradually broke down prejudices and now Christ has a hold in Kashmir.

In our own mission for years there lived in Rawal Pindi the deposed Afghan Amir, Sardar Aiyub Khan, with his many wives. No entrance could be gained to these women by the missionary, but a native Christian woman who was in the dispensary of the Civil Hospital was called in many times Closed doors open for the medical missionary.

#### (b) *As an Educator.*

The medical missionary meets with dense ignorance in regard to all laws of hygiene, sanitation and health and has a great work along this line in educating the people. Many examples might be given. Dr. Williamson relates one;

"A lady missionary tells of a visit she paid to the home of a Mohammedan teacher, where both wife and children are loved by husband and father. On the bed is a little child of three years in convulsions. As we enter a barber has just finished shaving the hair from the head just over the place where the brain can be seen to pulsate in an infant's head and is called by the natives of India, "the door to the brain." A Mohammedan doctor lifts a red hot piece of iron from the fire and presses it to the exposed part, destroying the tissues to the skull, and to my cry of horror and dismay the father, in an agony of sorrow, answers, "O, Miss Sahiba, for many days that door was open and an evil spirit entered there and must be destroyed or our child will die." (From "The Healing of the Nations.")

Servo, one of our own little famine orphans, who is now in her heavenly home, bore the scar of the red hot iron on her body, burned in her heathen home to destroy the evil spirit which they thought caused her illness. Mothers in their

hours of travail are treated by the native midwives in the most cruel and barbarous ways in the name of service.

The medical missionary wherever possible gives lessons in helpful treatment for the sick and has usually a class of young women in training in the hospital.

(*c*) ***As an Evangelist.***

As an evangelist the medical missionary finds the field for which these other things have but prepared. The heart, grown tender because of loving care, is ready for the seed of the Gospel; the love which called forth such tender care for the body, has a deeper anxiety for the sick soul. The medical missionary, visiting homes here and there in the city, training workers in the hospital, having superintendence of the whole hospital, with its thousands of out-door and its many indoor patients, seeing that every patient who comes even once and that perhaps for a very trifling sickness; seeing, I say, that each patient hears the Gospel news, holding prayer-meetings and daily Bible classes for helpers,—hers indeed is a deep, far-reaching life when lived in our Lord. "Inasmuch as ye have have done it unto these, my brethren, even these least, ye did it unto me."

"God said,–Break thou these yokes; undo
These heavy burdens! I ordain
A work to last thy whole life through,
A ministry of strife and pain.
Forego thy dreams of letter'd ease;
Put thou the scholar's promise by!
The rights of men are more than these.
He heard and answered, "Here am I."

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# *India.*

IT IS the peculiar distinction of India that it has been the theatre of nearly all the great religions. Brahmanism, Buddhism, and Mohammedanism have all made trial of their social and political power, and have failed.

Last of all came Christianity. The systems which preceded it had had centuries of opportunity, and yet Christianity has done more for the elevation of Indian society in the last fifty years than had any of these false religions in all the ages of their dominion.

Neither of these false religions have been able to relieve the burden nor dispel the ignorance of caste and superstition. They have increased the burden of woman and made horrible the life of the widow. The horrors of widow burning and child marriage have been checked some by the British government, but only before the march of Christian civilization can there be any real relief from the infamous and tyrannical oppression of their systems. *Enc. of Missions.*

## INFLUENCE OF CHRISTIANITY ON WOMEN.

How can we grasp the sad lot of India's woman? It is a living martyrdom. "Cursed be the day when a female is born," says the Hindu proverb. At her birth her betrothal is arranged. From the census report we find that in 1901 there were 19,487 baby-widows of five years of age and under; and 95,798 widows between five and ten years of age. They are literally sold, even to very old men, as baby-brides. A traveller describes (1903) a child-wife whose case is only typical of many. "She is quite a little girl and as playful as a kitten. Her soft round arms and little dimpled hands looked fit for no harder work than play, but she was pounding rice when I saw her, and looked tired, and as if she wanted her mother. While I was with her a very old man hobbled in. He was crip-

pled, and leaned full weight with both hands on his stick—a withered, decrepit old ghoul. The child stood up when he came in and touched her neck where the marriage symbol lay. Then I knew he was her husband.

"What, no blush at the avowal! You dare to buy a girl of age beseems your grand-daughter, like ox or ass? Are flesh and blood ware? Are heart and soul a chattel?" Yes, like chattels they are sold to the highest bidder. In that auction, caste comes first, then wealth and position. And the chattel is bought, is converted into property, and the living, throbbing heart of the child may be trampled and stamped down under foot in the mire and mud of the market-place, for all any one cares.

The same writer tells of a young wife who came for refuge to their house. Three times she had tried to kill herself. Her husband came. "Get up, slave," he said, as she crouched on the floor. There she was, body and soul in the power of a man so cruel that even the heathen call him a demon. And if that poor wife dared to appeal to the Government, the law would force her back to him, to fulfil a contract she had never made! Thus left to her shame, is it to be wondered that before she is six years old the child-wife is often completely demoralized?

Whatever you may hear or read of the noble law of India which makes wifehood illegal under twelve, these are the facts of the case. I have read of a case of a little mother (aged thirteen) who was found, crying bitterly, in a hospital ward. "Why are you crying?" "Because he says I am too old for him now: he will get another wife, he says." This would seem to be an advantage for the child. But is it?

Then as to child-widows. It is true that suttee, or burning of a widow on the funeral pile of her husband, has been abolished by English law. But it often happens that an Indian widow longs for the revival of the custom, and will worship the places where it was formerly perpetrated, for life is intolerable to her since her husband's death. His surviving relations think it only right to persecute her most cruelly, for were not her sins the cause of his death? The very word "widow" in the native language means "bitterness." "It is fate," says the troubled mother,—"who can escape fate?" "It is sin," says the mother-in-law; and the rest of the world agrees. "Deeds done in a former birth, in this birth burn." The widow, child though she may be, is stripped of her jewels, clad in a coarse cloth, kept in the back-ground, treated as dirt. In *Things as They Are*, the writer tells us: "I sat on the verandah of a well-to-do Hindu house one day, and talked to the bright-looking women in their jewels and silks. And all the time, though little I knew it, a widow was tied up in a sack in one of the inner rooms. This wrong is a hidden wrong." Sometimes they disappear altogether. And policemen can be bribed in India. The darkness and misery of the lot of woman in our English-governed India is indescribable, heartbreaking. The knowledge that she is merely the property of her husband, be he as foul as the devil himself, is in itself degrading. The question is, Can anything be done to dispel this darkness, this misery, this degradation? There is a force at work, oh! so slowly, reaching these dark spots! Some centuries ago "God sent forth His Son, born of a woman." Here lies the remedy for India.—*Rev. Wm. Looker in White Fields.*

### Caste in India.

The vast majority of India's millions know next to nothing of philosophical or Vedantic Hinduism. *Their religion is caste.* Caste is their master, and it has bound them in fetters like iron. It is the hideous monster that still holds them within its awful coil. This is "the god of this world" that has blinded their eyes with a desperate and almost incurable blindness. So faithfully do the people accept its teaching and obey its

laws, that millions of them would rather lose a hand, an eye, or even life, than break caste and suffer the consequences. It is the most inexorable system of social tyranny ever inflicted upon the human race, and the Brahmin priesthood are the mainstay of everything that is wicked and tyrannical in it. With its thirty thousand caste sects and intersects its ramifications extend into every phase of Hindu life, and even Mohammedanism is largely contaminated and trammeled by it. There are even castes of scavengers who would not eat each others food, or receive water from each other, lest they be polluted.

Caste in India is a huge monster born of the dusk, darkening and polluting every life upon which it falls. It is a gross caricature of the spiritual brotherhood of those who are Christ's. Pernicious in principle and malicious in practice, not only does it prevent the spread of the Gospel, and obstruct every form of educational progress, but it hinders even the exhibition of true charity. Caste beggars repeatedly refuse cooked food from Christians, or from castes lower than themselves. Sick people refuse liquid medicines given by the missionaries because of the water added by Christian hands, and caste lepers, in the government asylums, with sores and rotting limbs, are constantly fearful lest their food and water be inadvertently polluted by the touch of other castes than their own.

Food pollution is religious pollution, since it is only by uncontaminated food and external cleansing that the soul is freed from sin. How different the teaching of Jesus!

I once sat down on a large covered box containing the lunches of a number of my workmen. Subsequently the foreman came running after me and declared that my contact with the box in which their lunches had been placed had polluted them, and that day they cast their food to the dogs, and went without their midday meal. Missionaries in India must reckon with caste more than with any other social or religious influence.—*W. J. W. in Christian at Work.*

### The Brahmin Priest.

The practical influence of Hinduism on individual life and character presents a marked contrast with that of Christianity. The life of the high caste Brahmin is intensely religious; no other system is as exacting as his, and yet his wearisome service is abortive and even belittling. A devoted Brahmin must in the morning clean his teeth with the twig of a particular tree, uttering at the time a prescribed prayer; and he must be specially careful in throwing away the twig. He must bathe in a particular kind of water, and if it be an inferior stream or fountain, he must pray the Ganges "to be included in this small quantity of water." He must also sip the water, sprinkling it in prescribed directions, and offering certain prayers.

Another of his duties is to salute the sun, which must be done with a lock of his hair tied in a particular way on the top of his head, while a large tuft of coarse grass is held in his left hand, and three spires of a different grass in his right hand. He must also be sure to sip water, and with his wet hands touch his head, eyes, nose, ears, shoulders, breast and feet. Should he happen to sneeze or spit, he may not sip water until he has first touched his right ear. In the Ganges, especially amid the crowds at Benares, or at the great melas or bathing festivals, this sipping goes on, however filthy the water may have become by the constant treading of the multitudes. This holy man must follow a slavish round of petty observances—sippings and rinsings of the mouth; changes of attitudes and apparel; drawings of lines on the ground, and smearings with clay, or meal, or cow-dung; kindlings of fire to expel evil spirits; shiftings of sacred threads or hallowed dishes; compounding of herbs, and rice, and fruit; wreathings of flowers, and repetitions of endless

prayers, and texts of the Vedas and sacred names.

He must not read the Vedas with a sour stomach, nor with his limbs crossed, nor with his feet on a bench. He must not read it in a cow-pasture, nor in any place of offensive odors. He must close his book if a dog has barked or a jackal howled, or an ass has brayed. He must never cut his own hair, nor bite his nails, nor step upon hair or ashes. He must not look at his wife when eating or sneezing or yawning.

In marrying, a Brahmin must select a girl with neither too much nor too little hair and it must not be *red*. She should not be deformed, nor talkative, nor afflicted with an unlucky name. He must not stand under the same tree with idiots or washermen.—*Enc. of Miss.*

### Awful Poverty of the People.

O, the poverty of India: two hundred millions persons live on less than five cents a day; fifty millions on less than one cent, while it is estimated that two-thirds of the vast population suffer from lack of nourishment. This, together with early marriage, large families and varied excesses has debilitated the national health and created a nation of weaklings. The foreigner is amazed at the cheapness of things, and if he can accustom himself to live Indian fashion, a little will go a long way.

### Cheering Facts.

When Bishop Thoburn, of the M. E. church, went to India thirty-eight years ago a European gentleman pointed out to him a brick pillar, and said you might as well try to make a Christian out of that brick pillar as try to make a Christian out of one of thos people. Today there are in India more than three million native Christians and among them are doctors, lawyers, judges, editors, teachers and business men.

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When missionaries first went to India the caste lines were so rigidly drawn that it seemed impossible that anything would ever have the least effect upon them, but of late years, though caste is still a great opposing force to be reckoned with, yet it has lost much of its power. Education is much more prevalent than in former years, and has no doubt had the effect of breaking its power. . . Railway travel has had a good bit to do with the breaking down of caste. . . The Christian religion has no doubt had a great influence for good upon the exclusiveness and pride engendered by caste.—*Rev. D. R. Gordon, of our Iudia Mission.*

### The Missionary Problem.

We first look at the missionary problem which confronts us in low caste work. It is estimated that there are nine thousand castes in India, and yet when we speak of low caste, we refer to none of these, but rather to a caste which is below the lowest regular caste and whose members are called sweepers. The claim which the problems of low caste work has upon us will be realized when we say that two-thirds, if not three-fourths, of our missionaries' time is spent in work among the low caste and ninety per cent of the 9,000 baptized members of our India mission came from this class. Two conditions of this caste are to be noted as vitally affecting missionary work among them; the one is Poverty and the other Ignorance. . . . To visit the school at Gujranwalla and to find in that one school no less than *one thousand* high caste boys, to go to Sialkot and Rawal Pindi and witness similar sights is enough to prove the fact that the school brings the missionary into touch with high caste life.—*Extracts from Our Foreign Reports.*

### Rawal Pindi High School.

(See second frontispiece.)

The real beginning of the Girls' High School, Rawal Pindi, India, was made January 8, 1903. The members grew rapidly until we were soon filled to our greatest capacity. We numbered fifty-six boarders and day pupils in April of this year. We have only a rented building, with no accommodations whatever for classes. During the hot weather veran-

das, roof, court-yard and bed-rooms are used, and in the cold, damp winter days bed-rooms, our own sitting-room and school study are made to do duty instead of court-yard and veranda for the accommodation of classes.

The veranda is used as dining-room for the girls. The kitchen being on the second floor, all the food is to be carried down and the dishes carried up for washing. When some child lets a whole shower of cups or plates fall down the long brick stairs, it makes quite a clatter. The dishes are of enameled iron, so do not break, but we have always been able to be thankful that the bones of the children have escaped injury. There are many such inconveniences, yet we are thankful that a start is made. We believe the work is of the Lord and that in the end He will make it sure. We have many times blundered, but when we are corrected we try to improve by our experience.

The object of the school is the training of the girls for better service in the various departments of our mission work—teachers, zenana workers, home keepers, —and to prepare some of the brighter, stronger ones for advanced work. This is the first school of the kind attempted in our India mission, and we pray that it may be used to prepare some of the workers to help along the "advance movement" of our church for the speedy evangelization of our Indian field. By God's help it will be so used.

The three older girls represented on the corner to the right are teachers: Miss McCauley, Miss Kanaya Lall, Bna Marjam and Miss Mahli, all good, faithful teachers ready for any good work in the school and willing to lift all of the burden they can. They are members of our family. The three on the end of the back row, behind Miss Dickey, are pupil teachers. Miss S. E. Dickey has been in charge of the school since the beginning of April, 1905, at which time I came home on furlough.

We are very much in need of a school home of our own. We cannot grow larger until we have more floor space. We are waiting with what patience we can until a location is decided upon and premises secured. Who will help? We very much hope a trained teacher may be secured for the educational work whose responsibility it will be to care *only* for that side of the school. One may be ever so good an educational worker, but if she only have time to *dab* at it occasionally, she can accomplish but little. PRAY, WORK, GIVE FOR THE GIRLS' HIGH SCHOOL OF RAWAL PINDI.—*Miss K. M. Corbett, of our India mission.*

# *Study for the Month.*

## DECEMBER—INDIA.

1. A look at the United Presbyterian Mission in the Punjaub.
2. Cheering facts about our mission in India, notwithstanding obstacles in the way of: 1. Caste; 2. Religions; 3. Customs.
3. Experiences of itinerating in India.
4. Medical work an open sesame to the spiritual life of the native people and the pioneer of evangelism. Opportunity of the woman physician: (a) As a door opener; (b) As an educator; (c) As an evangelist.
5. The educational situation. Need of industrial and manual training and of suitable literature devoted to the discussion and exposition of Christian truth issued under Christian control.
6. Comments upon the missionary jubilee or the Fiftieth Anniversary of Foreign Work in India.

### *LEAFLETS.*

India Questions and Answers, 2; In the Hospital of the Punjab, 3c; In the Schools of the Punjab, 3c; In the Zenanas of the Punjab, 2c; Is Our Mission Keeping Pace with Civilization, 3c; The People of India—Dress, Customs and Manners, 3c; Women's Rights in India, 2c; What is a Zenana? Who Lives In It? 1c; Little Men and Women of India, 2c; A Little Girl's Life in India, 1c. Order from Miss Elizabeth Caughey, Otto, Pa.

### *HELPS.*

The Annual Report of Foreign Missions will be sent free to any one requesting it by writing to Mr. Chas. R. Watson. 921 Witherspoon Building, Philadelphia, Pa.

This report is illustrated and the topical index at the back adds to its practical use Several copies should be in every society. When writing for Annual Report ask for "Report to the Synods" which contains information in a nut-shell. Also "Present Day Opportunities and Present Day Resources for Foreign Missions," by C. R. Watson, price 3c. Foreign Missionary Jubilee Report contains the addresses given at the Foreign Mission Jubilee held in Pittsburg last winter. It will be sent postpaid for $1.00. Address Chas. R. Watson, Philadelphia, Pa.

In the Minutes of the W. G. M. S. published in August Magazine is the Report of the Foreign Secretary of the W. G. M. S.

"Life and Work in India," by Robert Stewart, will aid in the study of the Medical Work (4) and Educational Situation (5). The book is carefully indexed and can be readily refered to.

# Prayer Calendar for December

*Edited By MISS MARGARET McLAUGHREY*

## December 1-9

***Pray for our Mission in Medinet El-Fayum.***

FRIDAY—That the whole field may be taken for Christ.

SATURDAY—That God will bless all evangelistic work.

SABBATH—That the seed sown by the teachers in the Girls' Schools may be blessed.

MONDAY—For God's blessing on the Boys' Schools.

TUESDAY—For the Bible woman and her work.

WEDNESDAY—For the medical work.

THURSDAY—That the patients who hear the word in the clinic may be followed up until they are converted.

FRIDAY—For the clinic at Sinnoris.

SATURDAY—That the Bible readers work may be blessed.

*The Lord God which gathereth the outcasts of Israel saith, yet will I gather others.* Isa.—56:8.

## December 10-16

***Pray for the District of Jhelum, India.***

SABBATH—That God will bless the Zenana work.

MONDAY—For the Thelogical Seminary.

TUESDAY—For the Sabbath-schools.

WEDNESDAY—For the Girls' Schools.

THURSDAY—For the Boys' Schools.

FRIDAY—For the hospital and the medical work.

SATURDAY—That God will bless the memory of Dr. Sophie Johnson to the conversion of many souls.

*These all died in faith, not having received the promises, but having seen them and greeted them from afar.* Hebrews 11:13.

## December 17-23

***Pray for our organized work.***

SABBATH—For the Board of Foreign Mission.

MONDAY—For the Women's Board.

TUESDAY—For the Women's General Missionary Society.

WEDNESDAY—For the Junior Missionary Society.

THURSDAY—For the Young Women's Missionary Society.

FRIDAY—For the Men's Missionary League.

SATURDAY—For the Women's Association.

## December 24-31

***Pray for the United Presbyterian church.***

SABBATH—That the ministers may be endowed with the spirit of missions.

MONDAY—That the people may be spiritually quickened.

TUESDAY—That the tithe givers may increase in number.

WEDNESDAY—That every Christian may be a Home Missionary.

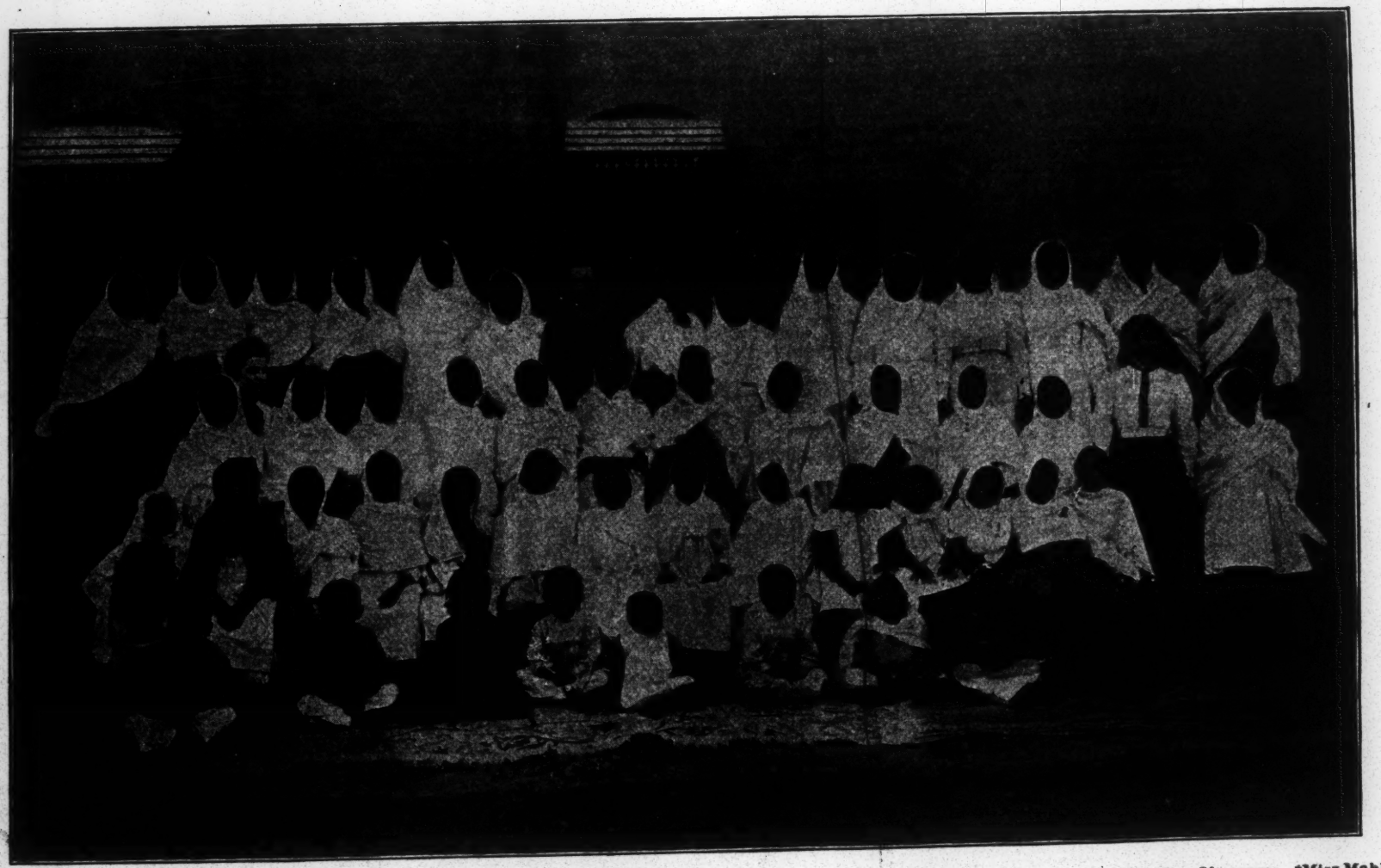
THURSDAY—That our faith may grow strong.

FRIDAY—For all our missionary work.

SATURDAY—That the mistakes of the year may be over-ruled to God's glory.

MONDAY—For blessings on all the year's work for Christ.

*Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us unto him be the glory in the church and in Christ Jesus unto all generations for ever aad ever.* Amen.—Ephesians 4:20,21.



Miss Kate Corbett. Miss Margaret Wilson. *Miss Kanaya Lall. *Miss Bua Maryam *Miss Mahli

Miss Sallie E, Dickey.

**RAWAL PINDI GIRLS' HIGH SCHOOL, IN CHARGE OF SALLIE E. DICKEY SINCE APRIL, 1905.**

*Native teachers.

# *India Must Be Redeemed.*

Uncounted towns and villages
  On India's palm-decked strands
Await in deadly lethargy
  The touch of Jesus' hand.
Their Gods, their fetes, their bloody rites
  From God their souls have screened,
But still the cry to Heaven goes,—
  India must be redeemed.

Three hundred million sons of men,
  Born to be sons of God,
By heinous blight have now become
  Kin to the soulless clod;
Though oxen-eyed and spirit-crushed
  By caste, by none esteemed,
Still with believing faith we cry,—
  India must be redeemed.

In degradation long she's been,
  This India, bright and grand,
But power Divine is now at work
  Within this goodly land.
The sun of righteousness has shone,
  And Bethlehem's Star has beamed,
And louder still the cry ascends,—
  India must be redeemed.

O, ye, who live in cloistered homes,
  Where Christ has long held sway,
Will ye not join your voice with ours
  Though ye are far away?
Our chiefest need is Jesus Christ,
  On whom you long have leaned,
Raise then with us the prophet cry,—
  India must be redeemed.

—Titus Lowe.

# Editorial.

*PRAISE ye the Lord. Praise ye the Lord from the heavens : praise him in the heights Praise ye him all his angels : praise ye him, all his hosts. Praise ye him, sun and moon : praise him, all ye stars of light. Praise him ye heavens of heavens, and ye waters that be above the heavens. Let them praise the name of the Lord : for he commanded, and they were created. He hath also established them for ever and ever : he hath made a decree which shall not pass. Praise the Lord from the earth, ye dragons, and all deeps : fire and hail; snow and vapor ; stormy wind fulfilling his word : mountains and all hills ; fruitful trees and all cedars : beasts and all cattle ; creeping things and flying fowl; kings of the earth and all people ; princes and all judges of the earth ; both young men and maidens ; old men and children : let them praise the name of the Lord : for his name alone is excellent ; his glory is above the earth and heaven. He also exalteth the horn of his people, the praise of all his saints ; even of the children of Israel, a people near unto him. Praise ye the Lord.—Psalm* 148.

*Psalm one hundred and forty eight is a song of nature and grace. As a flash of lightning flames through space, and enwraps both heaven and earth in one vestment of glory so doth the adoration of the Lord in this psalm light up all the universe and cause it to glow with a radiance of praise. The song begins in the heavens, sweeps downward to dragons and all deeps, and then ascends again, till the people near unto Jehovah take up the strain. For its exposition the chief requisite is a heart on fire with reverent love to the Lord over all, who is blessed for ever.—Spurgeon.*

This Psalm is neither more nor less than a glorious prophecy of that coming day, when not only shall the knowledge of the Lord be spread over the whole earth, as the waters cover the sea, but from every created object in heaven and in earth, animate and inanimate, from the highest archangel through every grade and phase of being, down to the tiniest atom—young men and maidens, old men and children, and all kings and princes, and judges of the earth shall unite in this millennial an-

them to the Redeemer's praise.—*Barton Bouchier.*

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Marvelous is it that man is not always praising God, since everything amidst which he dwells is continually inviting him to praise.—*Gregory the Great.*

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The lily lifts itself upon its slender stem, and displays its golden petals and its glittering ivory leaves, and by its very existence it praises God. Yonder deep and booming sea rolls up in storm and tempest sweeping everything before it, and every dash of its waves praises God. The birds in the morning, and some of them all through the night, can never cease praising, uniting with the ten thousand other voices which make ceaseless concert before the throne. But observe, neither the flower nor the sea, nor the bird, praises with intent to praise. To them it is no exercise of intellect, for they do not know God, and cannot understand his worthiness; nor do they even know they are praising him. They exhibit his skill, his goodness and so forth and in so doing they do much: but we must learn to do more. When you and I praise God there is an element of will, of intelligence, of desire, of intent; and in the saints of God there is also another element, namely, that of love to him, of reverent gratitude towards him, and this turns the praise into blessing.—C. H. S.

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Let the sun, the fount of light and warmth, and gladness, the greater light which rules the day, the visible emblem of the Uncreated Wisdom—the Light which lighteth every man, the centre round whom all our hopes and fears, our wants and prayers, our faith and love are ever moving;—let the moon, the lesser light which rules the night, the type of the Church, which giveth to the world the light she gains from the Sun of Righteousness;—let the stars so vast in their number, so lovely in their arrangement and their brightness, which God hath appointed in the heavens, even as he hath appointed his elect to shine for ever and ever; let all the heavens with all their wonders and their worlds, the depths of space above, and the waters which are above the firmanent, the images of God's Holy Scripture and of the glories and the mysteries contained therein—let these ever praise him who made and blessed them in the beginning of creation.—*J. W. Burgon.*

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"One pleasing feature about all these meetings is that the Psalms are so much used. Nothing but the Psalms are used in the prayer-meeting, though there are always a great many people there besides the United Presbyterians, and at the Convention in Sialkot there were a good many Scotch Presbyterians, but it was only the Psalms that satisfied the people. The ONE HUNDRED AND FORTY-EIGHTH PSALM WAS SUNG HUNDREDS OF TIMES.—*From report of the wonderful revival in India, August 25–September 3, 1905.*

(Our hearts are tuned to sing this psalmin sympathy with the great awakening among the native Christians as reported more fully elsewhere. Hence we make much of it in this number not in contrast but in unison with our people in India. EDS.)

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### The Keystone of the Arch.

We are only beginning—just opening up the work in Punjab. In Sialkot alone our original district, there are a thousand villages. Of these only 250 could be touched in one year, by even one visit, with our present force. Thus there are 750 villages without help. We are just beginning. What we do we should do quickly. The King's business requireth haste. Within a year—O, bring it close to your own souls—more than one hundred and fifty thousand immortal beings in the Punjab will leave the world forever, will go out from our own mission field without knowing Jesus Christ, "whom to know is life eternal." Let us remember to do the work in India for Him, only for Him, all for Him.

We read in the Bible that the dominion of the great Ahasuerus, like an archway, reached over 127 provinces from India to

Ethiopa. That regal structure lies buried in the dust of 2500 years. Our coming King is commanding us to prepare for Him an arch of triumph, awaiting His certain victories on this earth. One side of this arch we are laying deep and strong by the river of Egypt. The other side of this arch we are rearing in India. What lives of faith, of self-denial and devotion we have been building into its foundations! Let us not fail amid the enthusiasm of our work and the excitement of a great Convention like this to put into the arch the keystone, the keystone which means so much to Him—the secret silent abiding love of the heart for the Master. Then only then, will the work endure when the scenes of earth have fled and gone.—"*Fifty Years of Mission Work in India*," *J. K. McClurkin, D. D.*

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I came back from India with a profound respect, almost veneration, for the noble men and women who have gone out to that land to spend their lives in missionary work. We should give them every support of sympathy, of love, and of money to carry on their great work.—*Dr. Pentecost.*

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## INDIA TODAY.

As we approach the study of our India missions we are overwhelmed with the magnitude of the work. Even during the past twelve months there have been experiences demanding the attention of the church to provide larger means for the work developing in every district. It is a matter of regret that only once in a year we are able to devote one entire number to the study of India and likewise Egypt.

It has been the earnest endeavor of the Magazine Committee to present in every issue of the Magazine reports from each of our foreign fields, thus keeping our women in touch with the foreign work. We are grateful to our contributors for the articles especially prepared for this number. We have just received, in addition to their papers, information to rejoice all. We are indeed thankful to our Heavenly Father for this gracious outpouring of the Holy Spirit in India. The annual meeting now about to convene there, will be an augmented exhibition of His grace in the events now awaiting our missionaries. Who of us but would love to be there? Our space intended for many things we desire to say of India is surrendered to the accounts of that happy occasion in the mission there. May we make this our Thanksgiving occasion, and contribute, not to our selfish enjoyment at home, but to the awaiting multitudes in India. Then would we rejoice together with them and hope for similar blessings.

### A Pentecostal Blessing in India.

(From Christian Instructor, Oct 10.)

The following card has been received which needs no explanation, but calls for devout thanksgiving from the whole church:

GURDASPUR, PUNJAB, INDIA
SEPT. 7, 1905.

DEAR MR. COLLINS:—Print it in the largest type you possess, and give it the most prominent place you can find in the "United Presbyterian Witness," that our blessed Lord has visited us here in the Punjab, so that the Church may rejoice with us. We have had a pentecostal blessing at our Sialkot Convention August 25 to September 3.

Very sincerely yours,
DAVID R GORDON

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Extracts from Rev. David R. Gordon's letters to friends at home, Xenia, O., concerning the revival in India at the time of the prayer convention Aug. 25–Sept. 3.

"We have had a *most wonderful* convention in Sialkot. I have attended scores if not hundreds of conventions before, some at home and some in this country, but never before have I witnessed or experienced such a baptism of the Spirit as at this convention. It lasted ten days, and there were between two and three hundred delegates present. Such confession of sin, both particular sins and sins in general, I never heard.

Nor have I read of any such aside from the Bible. There was great emptying of self. Then the natural consequence followed. Just as air rushes into a vacuum, the Holy Spirit seemed to rush in and fill vessels thus emptied and made fit for his indwelling, and then such joy and rejoicing *I never saw or experienced.* Men sang and shouted the "psalms, hymns and spiritual songs" which the Spirit wrote ages ago for just such occasions. They seemed almost beside themselves with joy. Like David, they even danced for joy! The blessing received was certainly Pentacostal.

"It is too early yet to hear much of the results of this outpouring, though I have had the deep pleasure of seeing some of it already in my own district. In one village there has been a native Christian worker by the name of Yusaf (Joseph) working for years. He is a graduate of our Theological Seminary. He attended the Convention. On coming back he gathered his people together and gave his report of what had taken place. His people, who had been divided and quarreling before, were melted together as it were. They also had great confession of sin and consequent blessing. They continued holding their meeting all night and were surprised when the roosters began to crow in the morning.

"The evening following I was there, and we had another very remarkable meeting. Yusaf himself declared his intentions of taking up self-support, i. e., not taking any salary from missions or funds which came from home (America), but be dependent on the Lord and taking what the flock to whom he ministers will give him. This was a great triumph. It would take too long to tell anything like all that took place; but the Lord has manifested Himself.

"What has taken place hitherto is only an earnest of what He is going to do. You will hear of greater things in the near future. A very representative conference of missionaries from practically all over India, especially the Northern half, takes place here in a few days. There are indications that God is going to give us a wonderful outpouring of His Spirit, and many are praying earnestly for His blessing. IT WILL COME."

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Extracts from a letter written by Mrs. J. A. Mc Connellee, to her father in Xenia, from her summer home at Landour, some distance from the place of this revival.

. . . "Now I must tell you more about the convention. It was MOST WONDERFUL, and yet it was just such a revival as they had at Pentecost. The men who have come up here—Mr McConnellee came Saturday—are so full of it they cannot talk of anything else.

"Some *very* strange things occurred there—things that cannot be explained and seem too sacred to talk of. There were about 250 present and so far only *one* person has been found who did not receive a special blessing. Men who have been long hard and deceitful broke down and confessed their sins and were made new men. One great feature of the convention was the prayer-room. No one was urged to go in there at all, but from the second day of the convention until the close this room was never empty—not even at night, and sometimes it was crowded. Confession in public was another great feature of the convention. A number of the missionaries were very much opposed to this at first and spoke against it, but they soon found that they were in the wrong, and that as the people became convicted of their sins there was no stopping their confessions. They would be so full of joy that they would begin to sing some Psalm. The 148th Psalm was sung a great many times, and they would jump up and begin to dance. One could not stop them. They are an emotional people at all times, so had to have some way to express their joy. The meetings were rather *un U. P. like*, with the men dancing about and shouting Hallelujah.

But not even the most conservative missionary who was there had one word to say against them.

"They were just such meetings as we *hope* and *expect* in each one of our stations. Some of our most bigoted and proud native men have been completely humbled and changed; yes, some of the missionaries too.

"We still have our prayer-meetings here. They are largely attended every day. We feel confident that the revival is going to reach Landour. A big conference is to begin here next Wednesday, and in the morning at 8:30 o'clock Bible studies in connection with it have already begun this week.

"One pleasing feature about all these meetings is that the Psalms are so much used in the prayer-meetings though there are always a great many people there not United Presbyterians, and at the convention in Sialkote there were a good many Scotch Presbyterians, but it was only the Psalms that *satisfied* the people.

"Mr. McConnellee says that the 148th Psalm was sung hundreds of times . . . All who were there say the days of Pentecost and the last days at Sialkote must have been very much alike. NUMBERS RECEIVED GREAT BLESSINGS. The work in the Punjab, writes one that was there, can never again be the same, so many of the workers have received such great blessings that they are not at all the same men."

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**What the Bible Society had done for India.**

Since 1804 it has issued in Indian languages thirteen million copies of the Scriptures, complete or in parts. Its work has been one steady progress. Each decade shows an advance on the preceding one. During the last ten years it issued *five millions* of copies in India, and a Gospel can now be purchased in each of the great Indian languages for a farthing. In 1898 it issued 497,000; in 1899, 541,000; in 1900, 505,000; and in 1901 the great number of 577,000. Truly the bread has been cast upon the waters, and we must possess our souls in patience for its return . . .

BRINGING THE BOOK TO THE PEOPLE.

But translating, printing and publishing the scriptuees are by no means the only work of the Bible Society. It not only provides the Bread of Life, but undertakes to lay it upon the table of the 294,000,000 for whom it is intended. For this purpose it employs in India alone 140 colporteurs, in addition to those supported by the various missionary societies. Nor may we forget its 400 native Indian Bible-women. Their business is to teach the women of their country to read the Bible, and the ultimate object of their employment is the circulation of the Word of God amongst those secluded women who in India cannot be approached by male agency.—*The Bible in India.*

As we were closing the form of our November MAGAZINE, the above account of the awakening in India came to us through the courtesy of Mr. and Mrs. Walker Williamson and Mr. James Collins, parents respectively of Mrs. David Gordon and Mrs. J. A. McConnellee. Though not written with a view of publication, no more opportune or stimulating messages could have been provided for our pages. On the eve of the Psalmody Conferences, when the Church is having its appreciation and loyalty to the Psalms quickened, the near recurrence of Thanksgiving season, and the added privilege of preparing and studying the mission fields of India, all should conspire to make our added opportunities as believers effectually sublime. M. E. M.

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**Important Announcement.**

One year's subscription to the Women's Missionary Magazine will be given to any Magazine agent sending *ten or more new* subscriptions to the treasurer of the Magazine. It is desired that this effort be made as early as possible. We want to place the Magazine in 10000 homes by January 1st, 1906. Can each one help us right now?

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**Grateful Acknowledgements.**

The Board of Managers of the Orphans' Home desire to thank a Friend from Marissa, Ill., for check for ($10.00) ten dollars kindly donated for Orphan's Home. Will you please insert in the Magazine. MRS. A. E. THORNE,
Donation Secretary,
*Allegheny, Pa.*

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The Board of Managers of the Columbia Hospital thank most kindly an "unknown friend" from Marissa, Ill., for donation of ten dollars. MRS. S. S. STEWART,
Donation Secretary,
*Allegheny, Pa.*

# *Outlined Programs for 1906.*

***Explanation of Programs for Christus Liberator (Africa.)***

To meet the objection sometimes made to the United Study Course, that our own missions are neglected, one topic in each meeting for the study of Africa is given for news items of our own missions for the past month. Some societies adopt this as a topic for every meeting of the year.

The first fifty pages of Christus Liberator is not intended for a Study, but only as reference. It is very valuable and must be carefully studied.

Miss Frances J. Dyer, one of the lecturers on Africa at Northfield, said: "A map is indispensable The colors alone tell a marvelous story. There is no part of the world to-day where international friendships are so closely interwoven, or where such important issues are at stake as in Africa. Fix clearly in mind the territory owned by Great Britian, France, Germany and other European powers. The fact that there are only three independent states on this immense continent helps us to understand the political weakness of the native races."

Miss Elizabeth C. Northup, who lectured at Northfield on the second study, said: "It will add greatly to the interest to have a good sized outline map of North Africa. This map may be very simple, the only material needed being a blackboard or a large sheet of brown paper, and black, green and white crayon. Follow the suggestions given in the textbook, pages 57-58, for the distribution of the green or Mohammedan color, draw the boundary line of Morocco, Algeria, Tunis, Tripoli, Egypt, the Egyptian Sudan and Abyssinia; also the Nile river. As the study progresses, indicate in white the relatively small portion of territory where Christianity has gained a foothold. Now we have the scene of action. The region that we are about to study is one of the storm centers of the twentieth century's great conflict between Christianity, the religion of Christ, and Islam, the religion of Mohammed."

The use of the map is urged for the other studies as well as for the first two. A large outline map can be secured from the American Board, 14 Beacon St., Boston, Mass., price 15c. It gives the outline of Africa, also the lakes and rivers. The countries are to be filled in with colored crayon, using the map in Christus Liberator as a guide, A smaller map in colors, 18x21 inches, can be secured from Miss Elizabeth Caughey, Otto, Pa., price 15c; also small outline maps for the individual student to fill in, 15c a dozen. The teachers in mission study all urge the home-made map even if the others are used also. The members of the Young Women's Society will be valuable in preparing a map, if none of the women wish to undertake it. The young women being fresh from school where history is taught by the use of maps, will find no difficulty in preparing this map.

It will be noticed that only part of the countries are assigned for study. In a study of a whole continent it is impossible to take up each country. It is wiser to get a clear view of a few than a confused one of the whole. If the programs are too long for some societies omit some topic. Some societies can devote only an hour to the study, others give two hours or a whole afternoon. Each can modify the program to the need.

Under the topic, or name of country, a missionary, or a mission station, whose name is identified with that country is given. The story of these can be told in just a few words.

Avoid long papers or talks. It might add to the interest of the meeting if the president appoint a time-keeper whose duty it is to time each one taking part and notify the speaker when her time has expired. It would save one from taking time that has been allotted to the other speakers. Many women who hesitate to take part would willingly do so, if she were expected to occupy only three or five minutes.

By all means allow time for a free discussion of the study; some will talk it over who will not take a more prominent part. Any one who has attended Northfield or Winona School of Missions, will testify that she received as much benefit from the discussion following the study as from the speaker. The discussions form a prominent part of the successful mission study class among the young people. The University Extension, so popular in many parts of our country, owes much of its success to the discussion following each lecture.

It is a principle we all recognize, if we can not explain it, that if each woman take some part all will go home feeling that they have had a good meeting.

***Helps For The Study of Christus Liberator (Africa.)***

Each one will need a copy of Christus Liberator. It is used for six months study of the year. The chapter for study should be read carefully at home by each member, to make an interesting meeting. It is as important for the members to be prepared to listen understandingly as for those on the program to be prepared to do tneir part.

The text-book this year is almost entirely direct mission study, the first chapter only being devoted to geography and conditions of Africa, in this respect differing from the four books preceding it in the Mission Study Course. In the Second Chapter Christus Liberator enters on the study of North Africa. The third chapter is on West Africa; fourth chapter, East Africa; fifth chapter, Equatorial Central Africa, and sixth South Africa.

The studies for this year are especially interesting to us as United Presbyterians. We experience feelings of pride and thanksgiving when we read the account given of our mission in Egypt, (called the American Mission) and realize some of the work before our new mission in the Sudan, in learning about the other missions among the pagan natives.

For Christus Liberator send to Miss Elizabeth Caughey, Otto, Pa; paper, 35c or 10 copies for $3; cloth, 50c or 6 copies for $3. Miss Caughey writes she has on hands one thousand copies of the book and hopes to receive calls for many more.

The text-book next in importance is "Daybreak in the Dark Continent," by Wilson S. Naylor, Professor of Biblical Literature, Lawrence University. Bishop J. G. Hartzell, Bishop of Africa of the Methodist Episcopal church, in his introduction says, that the author, through a year's experience as his traveling companion and by diligent previous and subsequent study, has made himself "exceptionally well qualified for his task." The volume contains 315 pages with the following chapters: (1) The Dark Continent; (2) Dark Peoples and their Customs; (3) A Religion of Darkness; (4) What of the Night? (difficulties); (5) The Morning Cometh, (remaining chapters are encouragements); (6) Religions of Light; (7) The Herald of Dawn; (8) Daybreak. The appendix includes chronological and statistical tables, bibliography charts and specimens of translation.

The book is well indexed and contains colored maps. The map on the religions of Africa, on page 210, is invaluable. There is also numerous illustrations. Mr. Chas. Watson, our Foreign Mission Secretary, urges the Young People's Societies to form mission study classes using this book. It is published by the Young People's Missionary Movement, 156 Fifth Avenue, New York. Price, paper 30c; cloth 50c. Twenty-five thousand were sold before the book was published.

A previous text-book, "The Price of Africa," by S. Earl Taylor, is published under the same committee at the same price. It contains over 225 pages, with the first chapter on an account of missions in Africa. The second chapter is a sketch of David Livingstone; third, of Adolphus C. Good; fourth, of Alexander M. Mackay; fifth, of Melville B. Cox; sixth, "Why this Waste."

One of each of these books should be in every society to be passed around and read. If the Young People's Christian Union of churches form mission study classes, many interesting books could be held in common with the missionary society.

The central committee of the United Study of Missions has prepared an "Outline of the lectures on Christus Liberator" from the Summer School at Northfield, abounding in suggestions offered by practical workers in the missionary field. There is an outline with valuable helps on each study. Send to Miss Elizabeth Caughey, Otto, Pa., price 10c; also the map, colored, 18x21, 15c; individual outline map, 15c a dozen; set of United Study pictures, 25c.

A Reference Library of eight volumes, consisting of the following books: "Dawn on the Dark Continent," James Stewart; "Fetichism in West Africa," R. H. Nassau; "The Redemption of Africa" 2 volumes, F. P. Noble; "Daybreak in Livingstonia," J. W. Jack; "The Price of Africa," S. E. Taylor; "Daybreak in the Dark Continent," J. S. Naylor; "Tropical Africa," H. Drummond, can be bought from Young People's Missionary Movement, 156 Fifth Avenue, New York, price $5.00, express to be paid by the purchaser. These books have been carefully selected by competent judges for reference in the study of Christus Liberator. The publishers price, if bought separate, is $12. In this set the eight books are in uniform binding.

In the Magazine, "Helps for the Study of the Month" will give you leaflets and references on the study presented, as has been the custom. F. B. D.

## JANUARY—THE DARK CONTINENT.

*(First Study in Christus Liberator.)*

1. Report of our own missions, both home and foreign, for the past month.
2. MAP TALK—An outline of the coast of Africa; the four rivers. Nile, Niger, Congo, and Zambezi; the four lakes, Victoria Nyanza. Nyassa, Tanganyika, and Lake Chad. Locate the mountain ranges and Desert of Sahara, and Kalahari. The formation of Africa has been described as something like an inverted saucer. It is rimmed on a large part of the coast by a narrow strip of low land, extending from 50 to 200 miles from the sea. From this narrow strip the country rises rapidly to an elevation of from 2,000 to 3,000 feet, with here and there a lofty mountain peak. The rapids in rivers, caused by the abrupt rise, largely prevents navigation. The scarcity of good harbors has had much influence in delaying discovery in the interior of Africa. The whole interior is a vast tableland, and in this hollow lie the great lakes from which flow the mighty rivers that drain the whole country. Describe the climate ot different sections, products, and natural resources.
3. Religions, Mohammedan and Pagan—Follow instructions given on page 57 of Christus Liberator for map of religions in Africa. Very briefly give the characteristics of each.
4. Position of Women—This topic and the previous one, so closely related, make plain that the degradation of women is the result of their religion, and not inherent cruelty, which disappears among Christian natives.
5. Liquor Traffic—The greatest hindrance to Christianity in Africa.
6. The Slave Trade—What has been accomplished for its abolition.
7. Discussion of the chapter.

## FEBRUARY—THE NILE COUNTRY; ABYSSINIA, NORTH AFRICA.

*(Second Study in Christus Liberator.)*

1. Report from our own missions, home and abroad, for past month.
2. MAP TALK—Outline of Morocco, Algeria, Tunis, Tripoli, Egypt, Egyptian Sudan, and Abyssinia. Use colored crayon to designate political control, if the map is not colored. For reference see map in Christus Liberator. In the map study make clear what nations having control most favor having missions; also state the missionary societies working in each country. (The names of these societies will be given each month in the "Helps for the Study" in the Magazine); also climate, products, and natural resources.)
3. Egypt—Adhere to Christus Liberator. The author has selected the most prominent features. Study it as if you had never heard of Egypt before.
4. Egyptian Sudan.
5. Abyssinia—The Red Sea voyage. Have we a duty to Abyssinia?
6. North Africa—
   Raymond Lull, missionary to the Mohammedans.
7. Discussion of North Africa.

## MARCH—WEST AFRICA.

*(Third Study in Christus Liberator.)*

1. Report from our own missions, home and abroad, for the past month.
2. MAP TALK—Locate Guinea Coast, Sierra Leone, Liberia, Ivory Coast, Ashanti, Togo, Dahomey, Lago Nigeria, Kameran, French Congo. Designate the political control with different colored crayon, if map is not colored. Give products and natural resources and missionary society work in each. These can be found in the "Encyclopedia of Missions." Will also be given in "Helps for the Study" each month.
4. Sierra Leone—
   Bishop Crowther, the black Bishop.
   Story of Agnes McAllister.
5. Liberia—
   Bishop Taylor.
   Bishop Ferguson.
6. American Presbyterian Missions in Kamerun and French Congo—
   Life of A. C. Good.
7. Gold Coast—
   Basel Mission.
   Nigeria Calabar.
8. Discussion of West Africa.

## APRIL—EGYPT.

[NOTE—It will not be possible to cover all these sub-divisions at one meeting. Make a wise selection. REFERENCES: "American Mission in Egypt," by Andrew Watson, D. D.; sold by U. P. Board of Publishers, 209 Ninth Street, Pittsburg, Pa. (1.50); Annual Report on Foreign Missions for 1905, free; Pittsburg Missionary Convention Report ($1.); order of Board of Foreign Missions, 921 Witherspoon Building, Philadelphia, Pa. Other leaflets are all to be secured for three cents per copy from Miss Elizabeth Caughey, Otto, Pa.]

1. The hand of God in Egypt and the Sudan.
2. Extent of our field—Population, 9,734,405; total area, 400,000 square miles; cultivated area, 12,976 square miles. Compare these figures with those of the State in which you live; also consult Egypt Appeal, pages 127-129 of Annual Report of 1903.
3. Religions we deal with—(a) Mohammedanism, American Mission in Egypt, 41-53; (b) the Coptic religion, same, 1-18, 53-59, 89, 412-414; also under headings of "Mohammedan" and "Coptic" Index of Annual Report.
4. The condition of woman—Her ignorance, seclusion, Mohammedan polygamy, divorce system, American Mission in Egypt, 435-441; leaflet, "Our Sisters in Egypt."
5. Missionary agencies—(a) The colporteur, American Mission in Egypt, 427-434; Annual Report, 118-126; leaflet, "Importance of Book Distribution"; (b) the harem worker, A. M. E., 435-441; A. R., 93-99; leaflet, "Evangelistic Work in Egypt"; (c) the native church, A. M. E., 408-411; A. R., 44-45; (d) the school, A. M. E., 442-460; A. R., 60-92; (e) the hospital, A. R., 105-117; leaflet, "Medical Missionary Work in the Delta."

## MAY—EAST AFRICA.

*(Fourth Study in Christus Liberator.)*

1. Report from our own missions, home and foreign, for the past month.
2. MAP TALK—Locate British East Africa, Uganda, German East Africa, Portuguese East Africa, Island of Madagascar. Designate the political control with different colored crayons. Give products and natural resources of East Africa; also missionary societies working in each.
3. British East Africa—
   John and Rosina Krapf.
   John Rebmann.
4. Protectorate of Uganda—
   Alexander Mackay, of Uganda, known as "Mackay of Uganda."
   George Pilkington.
   Bishop James Hannington.

5. German East Africa and Portuguese East Africa.
6. Madagascar.
7. Discussion of East Africa.

## JUNE—CENTRAL AFRICA AND CONGO FREE STATE.

*(Fifth Study in Christus Liberator.)*

1. Report from our own missions, home and abroad, for the past month.
8. MAP TALK—Locate Congo Free State, Angola British Central Africa. Rhodesia. Designate political control with different colored crayons. Give products and natural resources; also missionary societies working in each.
3. Congo Free State—Atrocities of the Congo. This subject should receive very special attention, and it is hoped each society will pass resolutions urging an investigation. Send a copy of these resolutions to the senator and represenative of each locality at Washington.
   Rev. Henry Richards.
   Paul, the Apostle of Banza Manteke.
4. Life of David Livingston; Henry Stanley.
5. Angola—Chisamda Industrial Mission. Rhodesia—Umtali Academy and Industrial mission.
6. British East Africa—Livingstonia Mission and Blantyrr Industrial Mission; African Lake Company.
7. Discussion of Central Africa.

## JULY—STORY OF THE YEAR.

*(As reported to the Woman's General Missionary Society.)*

CONFERENCE.

1. Has our Missionary Society gained in the spirit of prayerful service and in power to win others to Christ's cause.
2. Have we gained in willingness to give for the upbuilding of His kingdom and in loyalty and devotion to the work as outlined and prosecuted by the Woman's General Missionary Society?

## AUGUST—INDIA.

1. A study of the Sikh religion.
2. Medical Missions.
3. Different methods of reaching shut-in women in India.
4. Where are our rescued famine orphans now, and what are they doing?
5. The unreached parts of our immediate field.
6. Some of our leading men and women in India.

## SEPTEMBER—FREEDMEN AND INDIANS.

1. The Geography of Freedmen's Missions—Study the map; three groups: Eastern, Tennessee, and Alabama; the latter only in the Black Belt.
2. The Arithmetic of Freedmen's Missions—Number of scholars in day school and Sabbath schools; church-members; amount of contributions; amount given by the colored people to help themselves. Number of graduates of the schools; conversions. Enlargements during the year.
3. The History of Freedmen's Missions—Sketch the lives of the martyrs and heroes: The Vanattas, Joseph G. McKee, Miss E. B. Wallace, J. L. Cook. and others. Sketch history of the outgrowth from Knoxville College of the other missions in Tennessee and Alabama. Learn what graduates are doing. Number criminals and idlers from the Missions.
4. The Science of Freedmen's Missions—Save the home and save the race. Show how everything in the work looks toward making good, pure, clean, and cultured homes.
5. The constant. unswerving aim of Freedmen's Missions to save souls—Daily Bible study; house-to-house visitation; vigorous and active mission work.
6. Consider the influence of the Missions and Mission Schools upon the Indians.
7. What is the Indian doing to help himself—Evangelization the supreme need of the Indians.
8. Give some facts from each one of our own missions among the Indians.

## OCTOBER—HOME MISSIONS.

1. What the women of the Church have done for Home Missions supplementary to the General Assembly plans.
2. Problems which the home missionary meets not common to the experience of the pastor of self-supporting congregations.
3. The field open to our Church to establish foreign missions in our home land.
4. The Mormons—Methods pursued by these missionaries; what results?
5. The Mountaineers—What is the work undertaken by our Church among these "Kinsfolk of the Covenanters"?

## NOVEMBER—THE SUDAN

1. Life of "Chinese" Gordon.
2. History of the work in the Sudan.
3. Three typical schools in Egypt and their relation to the Sudan—(a) Moslem University, of Cairo; (b) Gordon Memorial College, Khartum; (c) American College, Assiout.
4. The hindrances in the introduction of the work and what has been accomplished.
5. Sketch of Gabra Hanna, a missionary sent by the native church in Egypt, now located at Khartum.

## DECEMBER—SOUTH AFRICA.

*(Sixth Study in Christus Liberator.)*

1. Report from our own missions, home and foreign, for the past month.
2. MAP TALK—Locate British South Africa, German South Africa. Designate the political control with different colored crayons. Give products and natural resources; also missionary societies working in each. Mark a distinct line for the Cape to Cairo Railroad, showing how far it is built from both north and south. Tell of the bridge over the Zambezi River, a link of this railroad, the highest bridge in the world.
3. London Missionary Society—
   Robert and Mary Moffat.
   John Makenzie, missionary and statesman.
   Khama, chief of Becuana.
4. Free Church of Scotland—
   Lovedale.
   Blythswood.
5. French Protestant Mission (Paris Evangelical Society,—
   Life of Francois Coillard.
   King Lewanika of Barotsi.
   Chief Moshesh of Basuto.

# Thank-offering.

## *Who are Missionaries.*

Not alone on the foreign field
Away from the dear home ties,
'Mong peoples strange whose only creed
Is a system of cruel lies.

Not alone in our "great home land,"
In the mine or forest camp,
Or settlers' homes whose miles between
Mean many a weary tramp

Not alone in our pulpits, where
Brave men of God are bound
To speak His living truth to men,
Is the missionary found.

But he who is filled with the love of Christ
And eager His will to do,
Who seeks the lost whoe'er he be
Is a *missionary* true.

It may be the mother in her home,
The man at the council board,
The youth at school or the kitchen maid
Who are witnessing for their Lord.

Oh, many there are so "sent from God"
Who work in a quiet way,
The world knows not, but the Master sees
And will honor them in "that day."

—SELECTED.

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## *A Thank-offering Message.*

The unusually large orders during September and October for Thank-offering envelopes, boxes and literature indicate that a goodly number of societies in different parts of the church have changed the time of their ingathering "of offerings" until the Fall.

The fact that all such societies will have had but six months for the gathering of offerings may make some difference in their total offerings for the Convention of May, 1906. But this very fact should prompt ALL SOCIETIES and ALL GIVERS to increase not only their own offerings for this year, but strive to have all the women of their congregations to assist in this beautiful work of giving for our Lord's work in order that no department during the change of time of "Ingatherings" of the Thank-offering will be crippled for lack of support.

Keep the great need of our work for missions uppermost in your minds and "watch unto prayer" that nothing is left undone to make it a full success.

Trustingly yours,
MRS. MARY CLOKEY PORTER,
Thank-Offering Secretary.

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## *What is God's Share?*

AMERICA'S FINANCIAL OUTLOOK.

The wheat crop of 1905 is about 700,000,000 bushels—*a record.* The corn crop is estimated at 2,700,000,000 bushels—*a record.* The oat crop approaches record figures. At present average prices—which are likely to improve—the yield to the farmer would be about the same as for the crop of 1904, which set the tide of commercial activity moving anew; while in tonnage for our railroads all previous crop movements will be surpassed. It seems the present year's crops will bring in more money than those of any past year, and coming on top of established prosperity will give an amount of money beyond ordinary business requirements.

Railroad earnings keep on increasing month by month and the iron, coal and other industries are in healthy condition, with prospects for enormous business. Conservative railroad interests are building new lines for the accommodation of growing traffic, and everywhere there is evidence of expansion and progress. The farmer, the manufacturer, the exporter and the laborer must of necessity profit by this general prosperity.

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## *Important Questions.*

Who bestows upon our country such great prosperity?

Who gives the sun and rain to make the grain to grow?

Who placed the iron and coal, the gold and the silver in the earth for man's use?

Who gives to men the ability to produce railroads and steamships "for the accommodation of the growing traffic?"

There can be but one answer, viz, GOD.

WHAT THEN IS GOD'S SHARE? Much of the wealth of the United States is in the hands of men and women who profess to be God's own children. God claims a part of this wealth. How much?

What is His command concerning *His*

*share*?—Bring ye all the tithes into the storehouse, and prove me now herewith saith the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it. Malachi 3:10.

What saith the Lord of all who withhold their tithes? *Will a man rob God*? Yet ye have robbed me. But ye say, wherein have we robbed thee?—In tithes and offerings.

Oh for that glorious time when God's people will pour their tithes and free will offerings and Thank-offerings into the treasury of the Lord! What will then come to pass? Rich blessings beyond any computation will be poured out upon every giver and upon the whole church. Then too will speedily come the time "when the knowledge of the glory of the Lord shall cover the earth even as the waters cover the sea."

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### *Ingratitude.*

Ingratitude is one of the meanest of human misdeeds. Between man and man it is intolerable and is treated as such But worst of all we are twice more accustomed to giving thanks to our fellowmen than to Almighty God, the Giver of every good gift we receive.—*Selected.*

## Foreign News Budget.

### INDIA.

Mrs. Grace C. Campbell writes of her first year in India:

Our first year in India has been spent in study of the new language and in gathering whatever useful hints we can. We have learned something of the lives of these people and realize that it is so very hard for them to become Christians while their caste system remains and family ties bind them to their old religion.

A few days ago a man living near us in a little one-roomed house was sick with fever and sent to us for medicine. Mr. Campbell gave him some and afterwards went to see him. He walked into the house, felt his pulse and acted the part of a doctor as best he could. The coolies who were living in the house with him were cooking their supper of meal cakes and after Mr. Campbell came out he was told that he had caused them a great deal of trouble. Not being a Hindu, he had so contaminated their house by his presence, that they had to throw away all their meal that had any water on it, and had their floor resmeared. They did not seem to think we were very good doctors, for he went to a Hindu quack and got some saffron to drink and to put on his nails. The next day he was about well.

Like the old General who divided his house into rooms by chalk marks on the floor, these coolies divide their one room into a kitchen and workshop by a few sticks and a pole, and into the workshop Mr. Campbell has often gone without causing any trouble in the other end of the room.

You might be interested if you could see us as we prepare for a railway journey. We always carry our bedding and mattresses with us in a big roll and besides this an earthen water bottle, a lunch basket, umbrellas, grips and whatever else we happen to want. These are all stowed away with us in the compartment. There are usually four classes of compartments from which travelers may choose: first-class, second-class, intermediate and third-class. Missionaries do not ride first-class. Second-class is very comfortable and very much cheaper. Often the choice is intermediate. The intermediate compartments are about seven feet wide and just as long as the width of the car, furnished with two board benches lengthwise of the compartment, and above these two shelves which can be let down for berths. Most of the natives ride third-class, the rate for which is three-eighths of a cent a mile. The third-class cars are divided into compartments by iron bar partitions. The natives are great travelers and their cars are usually full. Sometimes many have to be left behind because there is no room for them. Often they sit crowded on the floor of the freight cars.

As we came from the plains to the hills four religions were represented in our compartment of the car. Our language teacher was with us. He is a Sikh. Across the car sat a big, rich Mohammedan. Three or four times he got out his praying rug and spreading it with its proper end towards Mecca, got down and said his prayers, part of the time on his knees, part of the time standing and part of the time with his face on the floor.

Stopping at a station we saw a crowd of people pushing one another to get near to a Hindu fakir. As the train moved off he and his servant came in with us, showering blessings on the crowd outside and being showered with gifts from them—fans, flowers, caresses and various kinds of vegetables. He was a typical Hindu "holy man," very dirty, wearing a long copper-colored garment and around his neck a garland of jessamine blossoms, but without head dress or shoes. We were really glad when he and all his

truck were moved out of the compartment.

Our year will soon have passed and it will be time for Annual Meeting and the inevitable examinations. Then we will be assigned to our field of work, and though we can speak to the people only very imperfectly we are anxious to begin work among them, for their needs are great. Although they are kind and lovable they are so superstitious and dishonest and unconcerned about Christ.

Mrs. Ella M. Gordon writes of work in Jhelum:

It is now ten days since I came to Landaur for my vacation. The cool, refreshing mountain air is a delightful change after the trying heat on the plains. Just before leaving Jhelum I gave my two Bible women and school teachers a month's leave.

Our little school in Jhelum has an average attendance of about forty Hindu and Mohammedan girls and three Christian girls. Another school has been opened by the Hindus in the city which took some girls away from our school. Twenty-nine little girls passed very well last month in the yearly Bible examination. Beside the assigned work a number of Psalms and verses were committed. Surely the Word stored in the minds of these little ones will bring forth fruit in their lives. Although we have much to discourage us, yet on the whole, I think we have more cause for encouragement in school work than in zenana work.

A short time ago one of the Hindu girls, about twelve years of age, said during her Bible recitation, "I believe in Christ." The teacher said, "But you can't believe in idols and in Christ too. You will have to forsake all idol worship if you truly believe in Christ." And the girl answered, "I do not believe in idols any more." A few days later Matt. 10: 34–36 came in her Bible lesson and we explained to her that if she followed Christ probably her own people would persecute her. She looked very serious and said "But I *do* believe in Christ."

Another girl, Mohammedan, whose class was reading "Peep of Day," positively refused to recite her lesson and said she would not come to school if compelled to study our Bible. She did stop coming for a few days, but we persuaded her to come back. We just let her alone when the Bible lesson time came and she would sit near with her slate or reader, but after a few days she wanted a "Peep of Day" too. Just about that time she went away to visit some relatives in another city and was gone a month. When she returned she did not come back to school, so I called at her home to inquire about her. She told me she had taken her "Peep of Day" with her and had read it through. When I asked why she was not back in school, her mother said, "O she is too old now to go out from the home." (She is twelve or thirteen I suppose) After using some persuasive arguments to induce the mother to let her come back to school she said, "Well we will see what her father says." Just then he came in, and said, "O she don't learn any thing in your school and we are very much opposed to having our children taught that Christ is Divine and the Son of God." But I said, "You should at least be just in what you say, for you know she has improved very much in her reading and writing since coming to our school." He went on to say that "in great religious controversies between *our* Maulvis and *your* Padris in large places like Lahore your Padris are *always* defeated." "Then," I said, "Why are you afraid of us?" and I was quite agreeably surprised when the next minute he turned to his daughter and said, "Shahibans, get ready and go to school." She has been coming regularly ever since and passed well in the yearly Bible examination last month. One day in the Bible class she seemed very much impressed with Christ's love and thoughtfulness for His disciples after His resurrection. "To think," she said, "that he would still be so good to them and think so much of them after they had all forsaken Him in his hour of trial and danger."

Pray for these dear Hindu and Mohammedan girls that God Himself may water the seed sown in their hearts, that it may spring up into everlasting life.

## EGYPT.

Ruth A. Work writes of the Girls' Boarding School in Asyut:

In the girl's boarding school in Asyut the new term opened under very favorable conditions. By the end of the second day all the teachers had arrived and nearly a hundred girls (half the number expected.) This first statement may sound queer to you with whom the date for the opening of school is the time when every teacher must be in her place. We are hoping that the time is near when this will be true in the Pressley Memorial Institute, although seven months ago it seemed very far off. Not only have the teachers returned promptly, but all seem to have a mind to work, and we are expecting great things from this term.

There have been many earnest prayers offered by our missionaries, individually and collectively, for a revival in Egypt and we have come back to our work from the summer's rest firmly believing that God will answer these prayers this year.

Will you not unite with us in the daily prayer that God will revive us your representatives, and that we may be used by the Spirit in quickening those among whom we labor?

Anna Y. Thompson writes from Cairo under date of September 1:

The heat is said to have been greater in some parts of Egypt than usual this summer, but by being careful it has been possible for Mrs. Harvey and I to make a great many visits on various classes and conditions of people. Some of these visits were in the suburbs of the city where it was not convenient to go when regular work was going on. It seems to be more suitable for two to go together to such places. In this way we could sometimes visit from six to eight families. In August however the women's prayer-meetings were discontinued and thus it was in a good measure a vacation to me.

Our Cairo schools are to begin on Monday, September 4th, and it is so pleasant to have our young missionaries back in their places ready for their work. We are also glad to see the new missionary teachers who have arrived and we feel sure they have many friends at home who will support them by their prayers.

We were sorry to see Mrs. Lansing and her daughter leave Cairo, but glad to know that she is to be in the home for missionaries' children, a place where her two sons are, and where she can sympathize with those who have been brought up in mission fields.

Leanora McDowell writes from Alexandria:

It was a hot summer morning when the Bible-woman and I started out for our weekly visit to Kaffir Arshari. We somewhat dreaded the morning, for the heat was getting to be a trial and the unkept streets swarmed with flies, which rose up around us, like bees from a hive, as we pushed our way through the narrow, crowded passages, graced with the name of street but really only narrow alleys. Then we knew that the Moslem women to whom we were going would have the windows shut up tight, and as goats, chickens and pigeons would be occupants of the house, that it would be close, stuffy and altogether unpleasant. However it is the starting which is always the worst and when we were once on our way we forgot the disagreeable things and remembered only the work in which we were engaged.

We found our women at home and read the Bible to them as they sat around our feet on the floor or in tailor fashion, the "Mother of Ali" keeping them quiet for us in the meantime. When we were about to leave a little girl pushed her way through the crowd to us and said, "The 'khaiyatah', i. e. sewing woman, wants you to go and read to her." A moment before we had felt that duty called us home, but now we knew that God had ordered it otherwise, so off we went to see the "khaiyatah." The little girls led the way and following us were a crowd of women and children which increased in number the further we went.

Entering we found the khaiyatah sitting on the floor and around her were eighteen little girls who were learning to sew, but the sewing had all been put away and arms were folded ready for our expected visit. The khaiyatah, who was a lame girl, welcomed us and then asked us to read to them, and sing and pray, which we proceeded to do. O, the thrill of joy and yet the solemnity of the moment!

Eighteen little girls and five or six women sitting with eagerness and curiosity to hear the Gospel truth for the first time—receiving their first impressions, and they are always lasting, of the Christian religion, and we realized that all that passed our lips would be repeated in the homes of each child and that all we did would be discussed with every neighbor who entered the door. The women commended our prayers and the children sat with eyes wide open as we sang one of God's songs. We left with happiness in our hearts, for here was a new door open to spread the Gospel truth, but when we came back the next time and was on our way to the khaiyatah a little girl ran up breathless to us and very much excited; finally she broke out "Fatmah is dead." We said who is Fatmah? for we do not dare ask the names of these women and girls, they are so afraid of us at first. The little girl exclaimed "Don't you know Fatmah? Why you came and read to all of us at her house." By this time we had reached the place of mourning. Our little sewing-woman was indeed dead, although a week before she had seemed perfectly well. They said she had not been sick but just died

In front of her house the street was closed in with an awning; overhead the awning was fastened to the top of the houses on each side and also closed in at the ends with curtains. On the ground were mats and rugs spread for the women to sit on and there as they held back the curtain for me to enter my eyes fell upon at least a hundred women sitting on the ground all dressed in black. A wail arose, but suddenly stopped on our entrance. The hired mourning women thinking I had stumbled in on them by mistake motioned for us to leave, but when they learned their mistake a way was made for me to the mother and a rug was cleared in front of her for me to sit on. Heretofore when I have been present on such occasions and under similar circumstances the wailing women kept on wailing and held command of the situation, often showing displeasure at my presence; but strange to say, this time silence prevailed while I sat and talked to the mother, giving her comfort as best I could. On rising to leave one of them rose with us and said, "Now you must come and visit me." I said no not this time as it is nearing noon, but she replied, "Is it always to be this way? 'Not this time'—am I always to be put off this way?" Then it was I realized that she was one of the many who had "dropped in" when I was at the other house, so I went with her. She gathered all her children together and her daughter-in-law to hear me read the Bible. The noon gun helped us to get away. On our way home we did not think of the hot sun, the flies, goats or pigeons, but our minds were full of what had been that morning.

Marion A. Paden tells of the Women's Meeting at Ramleh:

Among the many uplifting conferences of this summer in Ramleh, the Women's Meeting was one of the most helpful. It was held Friday, August 4th, on the veranda at Schutz. Miss Rena Hogg was president pro tem and her opening talk on "Obedience better than Sacrifice" brought us very near to the Lord. One thought was that God was very willing to lead us individually if we were but willing to wait for His guidance.

One part was specially interesting, that of individual reports. Everybody on the field, married, single, physician, nurse or teacher is expected to tell something of what she has been doing during the year; or rather what the Lord has been doing in the work under her care.

Mrs. Hart told of visiting some villages, whose inhabitants had never before seen a white woman. They were specially amused because she rode sideways on her donkey, telling her, "The whole town is laughing at you." But some promised to come to the meeting.

Miss Rena told of the little girls in the Khyatt school in Asyut. They were so much more interested in religious matters than the older ones, who soon got their heads full of marriage and dress. She also told of the little handful of believers in the village of Waladeeya. One woman, a member of the church, had fallen away by going to the Moslems to be treated for an evil spirit. She came to the communion table, but the others objected saying she still had on her hand a ring put on for that purpose. She said she no longer put her trust in the ring, but the pastor advised her to wait till the next time. "They have many faults," Miss Rena said, "but they're such dear people."

Miss Martin, of the Fayoum, spoke of the interest the older girls took in the Christian Endeavor meetings, almost all of the first class always ready with some remarks or a prayer at the weekly meeting.

These are only a few crumbs from the feast we enjoyed that day. We feel more interest and more love in the work of each other after these meetings.

# Treasurer's Report for Months of August and September, 1905.

It is desired that all money should be in form of even dollars except on Parsonage Loans.

| PRESBYTERIAL. | Medical and Foreign Missions. | Foreign Schools | Foreign Salaries | Home Missions | Indian Missions | Freedm'ns Missions | Junior Special | Church Extension and Parsonage | Minister'l Relief | Paymnt on Parsonage Loans | Returned on Loan Investments | Home for Missionary Children | Women's Asso. Work: Orph'n Home | Women's Asso. Work: Col'bia Hospital | Women's Asso. Work: Home for Aged People | Life Members'p | Magazine Fund | TOTAL. |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| Allegheny | 81 00 | 5 00 | 190 00 | | | 5 00 | 5 00 | 6 00 | 6 00 | | | | | | | | | 248 00 |
| Argyle | | 25 00 | | | | | | | | | | | | | | | | 25 00 |
| Chicago | 48 59 | | | 26 00 | 15 00 | 10 00 | | 5 00 | | | | | | | | | | 104 59 |
| Colorado | | | 65 00 | | | | | | | | | | | | | | | 65 00 |
| Detroit | | | | | | | | | | | | | | 5 00 | | | | 5 00 |
| Frankfort | 15 00 | | | 19 00 | | 7 00 | | | | | | | | | | | | 41 00 |
| Illinois Central | 16 00 | 20 00 | | 30 00 | | | | | | | | | | | | | | 66 00 |
| Illinois Southern | 5 00 | | 81 00 | 17 00 | 5 00 | 25 00 | | 7 00 | | | | 5 00 | 5 00 | | 5 00 | | | 155 00 |
| Indiana | 7 50 | | | 16 00 | | | | | 6 00 | | | | | | | | | 29 50 |
| Indiana Northern | 5 00 | | | | | | | | | | | | | | | | | 5 00 |
| Kansas City | | | 40 25 | | | | | | | | | | | | | | | 40 25 |
| Keokuk | | | 72 50 | | 12 00 | 53 00 | | | | | | | | | | | | 137 50 |
| Kiskiminetas | | | | 20 00 | | | | | 10 00 | | | | | | | | | 30 00 |
| Lake | 10 00 | | | 11 00 | | 47 00 | | 5 00 | 6 00 | | | | | 6 00 | | | | 85 00 |
| LeClaire | 8 00 | | 25 00 | 15 00 | | | | | | | | | | | | | | 48 00 |
| Los Angeles | | | 13 00 | | | | | | | | | | | | | | | 13 00 |
| Mercer | | | 200 00 | | | | | | | | | | | | | | | 200 00 |
| Monongahela | 10 00 | | 337 00 | 171 70 | 30 00 | 125 00 | | 25 00 | | | | | | | 10 00 | | | 708 70 |
| Muskingum | 40 00 | 100 00 | 35 00 | 48 00 | | 58 00 | 10 00 | 10 00 | | | | | | | | | | 301 00 |
| Ohio First | | | | | 10 00 | | | | | | | | | | | | | 10 00 |
| Omaha | 12 00 | | 108 50 | 26 00 | | 10 00 | | 5 00 | | | | | | | | | | 161 50 |
| Oregon | 19 00 | 20 00 | 23 00 | | | | | | | | | | | | | | | 62 00 |
| Pawnee | 10 00 | | | | | | | 5 00 | | | | | | | | | | 15 00 |
| Puget Sound | | 20 00 | 30 00 | | | 7 50 | | | | | | | | | | | | 57 50 |
| Rock Island | 31 00 | | | 5 00 | 4 00 | | | 2 00 | 2 00 | | | | | | | | | 44 00 |
| Steubenville | | 54 00 | 125 00 | 18 00 | | 9 00 | | | | | | | | | | | | 206 00 |
| Vermont | 65 00 | 40 42 | 16 00 | | | | | | | | | | | | | | | 121 42 |
| Westmoreland | 42 00 | 24 00 | 66 00 | 20 00 | 10 00 | | | 5 00 | | | | | | | | | | 167 00 |
| Wheeling | 30 00 | | | 15 00 | | | | | | | | | | | | | | 45 00 |
| Xenia | | | 30 00 | | | | | | | | | | | | | | | 30 00 |
| Warm Springs Cong | 9 15 | | | | | 10 40 | | | | | | | | | | | | 19 55 |
| J. G. Donaldson | 5 00 | | | | | | | | | | | | | | | | | 5 00 |
| Cong. Traer, Iowa | | | | | 53 00 | | | | | | | | | | | | | 53 00 |
| Miss Margeret Caskey | | | | 10 00 | | | | | | | | | | | | | | 10 00 |
| Raceville, Tenn., sale of clothing | | | | | | 100 00 | | | | | | | | | | | | 100 00 |
| Daughter of Mrs. J, Frank Miller | | 6 00 | | | | | | | | | | | | | | | | 6 00 |
| Interest on Bonds | 304 05 | | | | | | | | | | | | | | | 40 9 | 90 00 | 435 00 |
| Mr. and Mrs. Paden | | | 50 00 | | | | | | | | | | | | | | | 50 00 |
| Golden, Ill | | | | | | | | | | 13 88 | | | | | | | | 13 88 |
| 5th Chicago | | | | | | | | | | 88 80 | | | | | | | | 88 80 |
| Canon City, Col | | | | | | | | | | 52 75 | | | | | | | | 52 75 |
| Denver, Col | | | | | | | | | | 66 60 | | | | | | | | 66 60 |

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## Mrs Margaret Taylor Kasley.

We, the members of the Women's Missionary Society of Wheeling Presbytery, present this memorial as a loving tribute of honor and respect to the precious memory of Mrs. Margaret Taylor Kasley, who was called home May 26th, 1905.

From the time of the organization of this Society, until her removal to Pittsburg a few years ago, she was an active, willing worker and a wise and efficient leader, serving in the capacity of President for many years, and as Treasurer. It was due to her influence that the Junior Missionary work was organized in this Presbytery.

Mrs. Kasley possessed a strong, well cultivated mind, and a loving, sympathetic heart. She was known as an earnest, consistent Christian, and her great love for the cause of missions was ever prominent in her daily life and conversation. Her love for the Saviour was deep and abiding, and every department of the work pertaining to the advancement of His Kingdom met with a warm response. Her life was a benediction, her death a triumph. "Blessed are the dead which die in the Lord."

*Resolved*, That by her death the Society has lost one of its most faithful charter members, but there remains the inspiring example of a noble life, stimulating us to greater zeal in the service of the Master whom she loved.

*Resolved*, That we place on our records this memorial of her who for years was a valued member of this Society, and who by her wise counsel, sound judgment and generous heart endeared herself to all the members.

*Resolved*, That we tender to the bereaved family our sincere sympathy, and pray that the God whom she served so faithfully will bless and comfort them in their sorrow.

*Resolved*, That these resolutions be published in the United Presbyterian and the Women's Magazine, and a copy sent to the family

MRS. JAMES H LITTELL,
MRS. ROBT. NESBITT,
MRS. THOS. BALPH. } COM.

## Mrs. Ada Lewis.—Mrs. Susan G. Herron.

The W. M. S. of the U. P. church, of Redding, Iowa, desire to give a tribute of love to two of our members, Mrs. Ada Lewis, who died in February. She was ready to give of her means and take part in our meetings when present.

Mrs. Susan G. Herron fell asleep in March. She had not been in our society long, but her heart was in the work. Shall we not by her example be stimulated to follow our Lord more closely so that when we hear the message, "The Master calleth for thee," we also shall be ready?

MRS. ARNEAL,
MRS. MEKEMSON,
MRS. BERNARD } COM.

## Mrs. Clara Howe.

The L. M. S., of Pittsburg, Kan., desire to place on record this tribute of love to the memory of Mrs. Clara Howe, who, after a brief illness, was called from our midst April 3, 1905, in the twenty-sixth year of her age.

She was quiet and unassuming, yet her readiness and faithfulness to perform duty characterized her life. Her friendship was strong, her welcome sincere.

She was an affectionate wife, an obedient daughter, a loving sister and a sympathetic friend. As wife, daughter, sister and friend she is missed, but the King came into his garden and plucked a flower with which to adorn his palace.

The message to us is "Prepare to meet thy God.

COM.

## Mrs. Annie M. Scott.

The members of the Women's Missionary Society, of Venice, Pa., desire to express their appreciation of Mrs Annie M Scott, who was removed from us by death April 11, 1905, and to place on record a sense of our loss in society and the church.

With cheerful courage and self-sacrifice she gave herself to whatever service the line of duty pointed out. As a loyal and devoted friend and Christian worker she is much missed.

To the two daughters who have been left to mourn the loss of a good mother we extend our sympathy. Also to the brothers bereft of a sister's love.

MRS. A R. ANDERSON,
MRS. GEO. KELSO. } COM,

## Mrs. Catherine Comin.

The Women's Missionary Society, of the 2nd United Presbyterian church, New Concord, O., offer this tribute of love and respect to the memory of Mrs. Catherine Comin, widow of the late Rev. John Comin, D. D, who died at the home of her son-in-law, Dr. J. M. Moore, Chase City, Va., May 5, 1905.

Mrs. Comin was one of the charter members of our society, and we desire to bear testimony to her excellent Christian character. She was kind, gentle, and loving in life, patient in suffering and triumphant in death. Her example is truly worthy of imitation.

We extend our sincere sympathy to the bereaved relatives, and commend them to God who alone can give true comfort.

COM.

## Mrs. Margaret E. Kasley.

The Women's Missionary Society, of the United Presbyterian church, of Swissvale, Pa, wishes to offer a tribute of love to the memory of Mrs Margaret E. Kasley, who was suddenly called home May 26, 1905.

It has seemed good to Him who doeth all things well to enter our society and remove our President, who was one of our most active and efficient members.

We desire to bear testimony to her Christian life and devoted interest in the work of our society.

To the sorrowing friends we extend our sincere sympathy, and commend them to the Great Comforter in whom she trusted.

MRS. M. H. GILLELAND,
MRS. W. S. HEATHE,
MRS. CHAS DAVIS. } COM.

Miss Henrietta Cowden
* Egypt

Miss Bessie McCrory
* Egypt

Miss Anna B. Criswell
* Egypt

Miss Charlotte Claney
† India

Sue Cooper White
† India

## A PARTY OF YOUNG WOMEN MISSIONARIES

**SAILED FOR * EGYPT AND † INDIA FALL OF 1905.**